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Calvinist Contact

An independent Christian weekly

March 3, 1989 / 44th year of publication / No. 2155

Educate, rather than indoctrinate, says Australians

Paul De Groot

EDMONTON — A 4,000-year-old Babylonian epic may not seem the right place to begin when trying to apply religious ideas to modern life.

But Marisa Crawford, a religious educator in Australia, found that a class which was "determined to be bored" with a class in religion, could get excited about the Epic of Gilgamesh.

"They said, 'people who lived a long time ago were asking the same sorts of questions we are asking.' " Crawford said in an interview.

For Crawford and her colleague, Graham Rossiter, such moments suggest both the triumph and the challenge of religious education. Adolescents have a natural interest in the questions raised and answered through the centuries by religious communities but educators bent more on indoctrination than education have managed to remove much of the excitement in learning about such things.

Crawford and Rossiter visited Edmonton recently to speak at a convention of Catholic educators and make a pitch for better courses in religious education in both parochial and public schools.

The indoctrination approach has several serous drawbacks, they said.

Students quickly recognize that the goal of such courses is not merely education, but persuasion as well. They tend to discount the courses, which offer them little opportunity for genuine questioning anyway.

Other educators are equally dismissive. The courses get a low priority in schools, fail to attract innovative teachers or questioning students. They are not taught at all in public schools, out of a perception that they are geared to religious conversion.

Because the real value of studying religious ideas is disguised by educational inadequacies, students in both parochial and public schools "are being denied the study of philosophies and religions of the past, to look at the great questions people have asked since they could reason," said Crawford.

An educator which "does not allow for some treatment of religious and moral issues is a defective education," said Rossiter.

See **RELIGIOUS** — p. 3

Thinkbit

The Christian school is very tainted: 't aint yours, 't aint mine, but 't is God's.

From: a school bulletin.

Integration puts child at the centre

Photo: Henry de Jong

Dr. Marsha Forest is the director of the Centre For Integrated Education in Toronto.

Henry de Jong

JORDAN STATION — Marsha Forest could not be faulted for not knowing where she was. Jordan Station is not on her map. And the 120 people to whom she was speaking in the Shore room of the Beacon Motor Inn didn't bother to correct her when she asked, "Where am I?" and then guessed "Welland?"

"Welland, Schmelland ...," she added quickly. "All I know is that I'm half an hour from Hamilton," and everyone knew she meant to say that Hamilton is where it's at, because its school systems put children, not education, at the centre.

Dr. Marsha Forest is the director of the Centre For Integrated Education in Toronto and she is a consultant to many school boards, like Hamilton-Wentworth, Waterloo and Wellington County, who have cut through the bureaucracy of serving "special needs" children, the integrated way, to the simple practice of including all children in everything.

With a little help

The centrepiece of Forest's presentation was a video, just released, that she helped to produce. "With a little help from my friends" gives the grade 7 students and teachers of St. Francis school a chance to say how they feel about including one girl, May, not just in their classes but in a circle of friends as well.

Before her inclusion, May (whose label was never mentioned, though she clearly had Down's Syndrome) was integrated into several classes with her peers, but spent most of her time with the "retard" teacher in the special education room. The children speak openly and enthusiastically about how they discovered in May a person and a friend when she joined them full-time. Now, with their help, May is blossoming.

Data is in

Full integration is not just an ideal that looks good in theory, says George Flynn, the area's Director of Education, in the video. It also "works beautifully in practice." "The data is in," confirms Forest. "Inclusion is better, not just for special needs children, but for all children."

The results are so impressive that people come from all over North America to the Centre for Integrated Education and to visit the active school boards. Forest herself travels far and wide speaking about her experience to associations, teachers and communities.

The issue of integration, said Forest, "is not whether or not, but how." Neither is the issue complicated, she added. It comes down to this — that "we love children."

See **CHILDREN** — p. 17

Education Issue 1989

This year's education insert focuses on the Christian school and the handicapped child. (Pages 9-20)

Illustration by Martha Perske.

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Issue

More than 10 per cent of school children have special needs

Illustration by Martha Perske.

Robert VanderVennen

TORONTO — Some 10.7 per cent of students in independent schools in British Columbia receive special help of some kind, Fred Herfst reports from a survey of 191 schools conducted by the Federation of Independent School Associations in B.C. The results "clearly indicate that the independent sector of education as a whole extends its services to all levels of student ability," concludes Herfst.

About 80 per cent of the students receiving special help were receiving "learning assistance," a term that means they needed extra help to keep up with their studies. Among the 3,283 students with special needs were nine who were trainable mentally handicapped, 25 who were educable mentally handicapped, 19 physically handicapped, 16 with visual impairments, 83 with hearing impairments, two were autistic, 63 had severe behaviour problems, and 435 had severe learning disabilities such as dyslexia. The findings of the survey may be typical of the general school population.

The survey did not identify the number of especially gifted children and what schools may be doing for them.

Changed attitudes

Behind the survey lies the clear fact that in independent schools, and in Christian schools more particularly, attitudes toward special children have changed dramatically in the past 10 years. Many schools are now convinced that Christian schooling is the right of all the children of their supporting families, regardless of any physical or learning disabilities the children may have.

Many Christian schools today are indeed trying hard to meet all the special needs of the 10 per cent of the children in their communities that need special help beyond what the classroom teacher can give, *Calvinist Contact* has learned from recent interviews with school leaders. Christian schools are now serving blind and deaf students, students in wheelchairs, students with Down Syndrome, cerebral palsy, and the like.

Christian schools have been moving along with the larger society, and with the public schools, in accepting children with special needs and integrating them into school and society. Handicapped people are no longer shut off into isolated institutions, whether schools or hospitals. Attitudes are changing.

Schools report that they are struggling with the costs of meeting the special needs of some of their students.

Teachers need specialized education, and working with special-needs students is highly labour-intensive. There is need for specialized equipment, for supplies, extra space, and construction features so the school building can accommodate people with special physical needs.

Government financial help varies widely in Canada. Ontario's government gives no money at all to independent schools. Alberta supports the operating costs of Christian schools partially, as does British Columbia. But recently the Ministry of Education in B.C. has allocated an extra $2 million to independent schools for the needs of special students.

Victoria has an extensive program

But B.C. Christian schools have not waited for this money. About 10 years ago Pacific Christian School in Victoria, for example, started to develop a substantial learning assistance and special needs program. Bea VanDerHeiden reports that she works full-time with about 40 students in the elementary school, and Liz Nienhuis works full-time with special needs in the high school at Pacific Christian. In addition, Ruth Kellock works half-time in the program, along with teacher aids and volunteers.

VanDerHeiden has a Learning Assistance Room with a full-time teacher aid and volunteer help, so that two trained people are there at all times. One hearing-impaired student attends the high school, assisted by a full-time teacher aid, and for a few years the school had a cerebral palsy student in a wheelchair. The school aims to serve all the students of the supporting community, whatever special needs they may have.

The desire to integrate children with special needs into the regular classroom comes first from the parents of such children and from the teachers and principal. The schools with good programs report that it is crucial for the school boards to have the will and the vision for special education, and for the school society to join with its support.

There is general agreement that the regular classroom in a Christian school is best for the special child from a Christian home. Further, the atmosphere in the school improves when the school is salted and peppered with handicapped children.

But the greatest gain may be for the majority of students in the school, because they learn how to understand and accept people with unusual differences, and to come to see and love the people, not just see the handicap.

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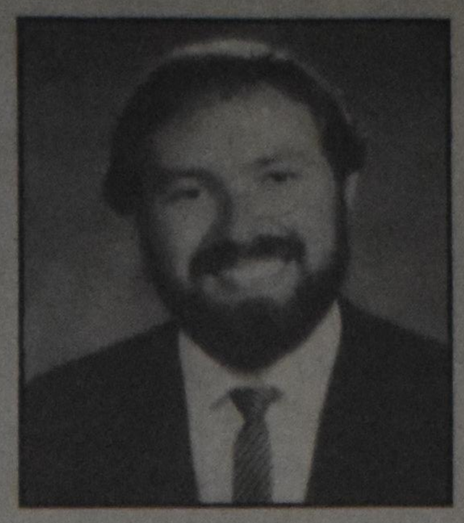
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken.



The praise of ice and skaters

"Open your eyes ... that you may see our God in all creatures."
—St. Bonaventure

The bright February sun warmed the air as it gently flowed past my toque-covered head. A small whirlwind gently lifted dried leaves in an ever widening spiral upward to where a redtailed hawk was silently and patiently looking for mice in the reeds below. As if in return, the reeds that lined the small, natural pond in a neighbouring farmer's hayfield waved quietly from the comfort of their haven. Dormant trees, silent and unmoving, towered above the reeds in regal authority, their thin shadows casting warm shapes in intricate patterns on the ice's surface. Here and there, jutting out from some unknown subterraneous world, were branches and stumps of various sizes, each finding a small opening in the ice to add to the exquisite beauty of the friendly, sheltered scene.

As my sharp skate blades bit into the smooth ice surface the regular noises were comfortably familiar. It brought me back to other ponds in other fields where my older brother and sister and I would skate on crisp, sunny winter afternoons when I was younger. How often we would have to clear the ice of snow before we could play hockey with our homemade sticks and a rectangular lump of coal. The sounds of homemade shovels scraping over ice, the slap of sticks against coal, and the voices raised in friendly imagination of being Gordie Howe and Jean Beliveau, all blended together in a rush of memories as I glided on the small pond.

Added to the fusion of present and past was my six year old son's beginning effort on the other side of the pond. His dark blue hat pushed back exposing his one ear, the flush of red cheeks surrounding his eager smile, and the snow on his knees and bottom that spoke of falling and rising all folded into the mix of past and present, human and non-human, natural and cultural.

The entire array was a composite yet seamless unity, an integration of colours, sounds, memories, love, trees, patterns, ice, birds, reeds, motions, and self. Each part played a role in shaping the entire picture, each aspect lent a dimension to create a completed composition. It showed an interdependence on each other for completeness.

As a mosaic of ordinary uniqueness the panorama was a mute witness to the harmonious unity in creation; it showed the wonders of a good Creator who made all things for each other. Human beings, too, were shown to be part of that complex, that cosmos we call creation. They do not stand outside of it or above it; although they have a special place in it, they cannot and should not escape the interrelationships in creation.

In all creatures — trees, ice, sons, brothers, sisters, reeds, hawks, wind, memories, economic realities, skates, farmer's fields — we see God and his brilliant handiwork. As an entire, unified creation we respond in worship to God, our Creator.

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.

Pressreview

Carl D. Tuyl

Up, up and away they go: interest rates, federal and provincial deficits, baseball players salaries, real estate prices, sales of *Satanic Verses* and the price of sirloin steaks. Even the interest on Canada Savings Bonds went up a full per cent for four months after Canadians unloaded them to the tune of $4 billion. Some observers argue that all the economic heat is generated by a small section of the country, Southern Ontario, and that Ottawa with its anti-inflation measures is chasing an ant with a baseball bat. They say that the high interest rates slow down the economy in provinces where slowdown is th the last thing needed.

★★★★

Ottawa is rife with rumours of possible successors to Madame Jeanne Sauve. And guess who topped the list on a recent poll: yes, His Majesty. I don't know about that. It seems to me that the job requires a person who can keep his middle finger under control.

Sussex Drive in Ottawa, the centre of the universe, will be enriched pretty soon with a $12 million Saudi Arabian embassy which is designed by Arthur Erickson who also designed the talk-of-the-town Canadian embassy in Washington.

★★★★

There are now four Albertans ready to run in an election that has not yet been called, for a post that might not be available. Premier Getty wants to promote his triple E (elected, effective and equal) Senate reform proposal by including votes for contenders for a Senate seat in the election. Monsieur is not pleased, I am sure. Senate seats have always been the rewards for faithful service to the party. They shoot horses, but party hacks go to the Senate.

★★★★

In my endless pursuit of knowledge I even read *Canadian Dimension*, which is a semi high-brow socialist magazine. It calls a progressive conservative: "a person who knows what changes must be made in order to keep things just the same." That magazine dares to call our beloved John Crosbie "the Minister of Silly Sayings." Not nice!

★★★★

Premier Bourassa not only did a bit of heavy Ontario bashing, he also demanded that the federal space agency be located in Quebec. "We want our share of the loot," said Bourassa. Nicely put, isn't it?

★★★★

The Liberal members of parliament gathered in St. John's, Nfld., for a pow-wow. Turner went there after convalescing in Jamaica from his surgery. Will he abdicate, or not, that is the question. I bet he will, and it will be a fight between the old guard — Chretien — and the young Turks — Martin. They are both already jockeying for position.

★★★★

There are always psychologists who maintain that colours have a definite effect on human behaviour. The *Ottawa Citizen* thinks that Revenue Canada is experimenting with this theory. Last year our tax returns were yellow, next year they will be pink, but this year we are getting the blues. Revenue Canada so far has produced 480 separate publications to explain the fine points of the new tax regulations.

The perusal of American newspapers is a rewarding activity. How else would one know that a bill introduced in the Delaware State Senate would bring back public whipping posts. How else would one know that the *New York Times* worries about the direction of the Paris opera. I think the *New York Times* should worry about the state of Delaware.

★★★★

The anti-apartheid movement in South Africa has distantiated itself from Mrs. Mandela whose bodyguards are accused of violent acts.

★★★★

Solidarity in Poland inches forward toward official recognition, and Western Europe inches forward toward the elimination of borders. The European economy will be fully integrated in 1992.

★★★★

The last Russian soldier, a general, (which means there was no shooting) walked across the border back into the motherland, leaving behind the spilled blood of young men who died in defence of some idiotic political pipe dream. The graves of men who died in such vain battles are all over the world: Indonesia, Central America, Vietnam, Lebanon, Iran, Iraq. The list seems hopelessly endless.

★★★★

The miserable fate of refugees receives much attention in the world press. The word "refugee" calls up immediate association with Central America, but Europe too has its refugees. The government of Nicolae Ceausesco in Romania is making life impossible for its citizens of Hungarian extraction. In the last few months at least 400 people have been killed by Romanian border guards as they sought to escape into Hungary or Yugoslavia.

★★★★

And for consistories who want to offer administrative help to their dominees, the Seiko company has produced the Wristmac. It is a watch that can display names, addresses, phone numbers, to-do lists, appointment schedules and other data. It does not make sermons, however.

★★★★

And unions begin to bargain for Cola, but it is not a drink. It is an acronym that stands for Cost of Living Adjustment.

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Religious educators

... continued from page 1.

Crawford and Rossiter recommend an approach which welcomes rather than squelches questions, and which is not narrowly focused on a particular belief. Not only other faiths, but some of the powerful secular ideas which shape civilization — existentialism, materialism, humanism — should be part of the curriculum for any educated person, they believe.

Particularly in schools which are funded at least partially by the state, as in Australia and Alberta, educators have a responsibility not only to their own faith tradition but to society at large, Rossiter says.

Teachers should aim for religious education which gives students "a sense of identity, the consciousness of other options in a multi-cultural society, and a better understanding of other traditions that might make for some increasing tolerance and harmony."

Crawford and Rossiter see themselves and other religious educators as "missionaries to a teenage culture" (the title of their recently published book).

"Young people feel a sense of alienation from their own tradition and like missionaries to other cultures, teachers need to try to build bridges, to give them access to their own tradition, some power over their future in religious matters," and the ability to develop further, said Rossiter.

Crawford's attempts in Australia to create a religion course which respects the conscience of young people has so far met with the approval of both students and parents. A state-approved course she taught in world religions, at a Catholic school, had to be scrupulously free of "any secret injection of Catholicism."

Not seduced

Students visited a Hare Krishna temple (they were "respectful, but weren't seduced by it") and met Muslims and Mormons both in class and in their worship settings, said Crawford (who wore a fur cap and mitts during the interview, in an effort to beat the unaccustomed cold).

While even Crawford feared at times that the students might not be able to resist the hospitality and warmth of some of those they met, she and they discovered in the end that students "had learned a lot about their own faith, and were empathetic with other faiths" — but still Catholic.

One of the next challenges is dealing with philosophical ideas with less religious content. Students whose religious studies have been narrowly denominational are often poorly equipped to handle questions about determinism, free will, or materialism at the University level.

In a recent survey, most graduates of Catholic schools who went on to study philosophy at university "found they were totally at sea," Crawford said.

"They never had any kind of education in that in their own school, and felt that the strong Catholic focus had duped them."

Philosophy for high schoolers

Crawford strongly believes that "philosophy doesn't have to be inaccessible to high school students."

It was, after all, a class of "disinclined learners," who found old answers to new questions in the Epic of Gilgamesh.

They had been "determined to be bored," but, given the opportunity to study religion in an open and inquiring way, said Rossiter, they could warm to the subject matter quickly.

Making religious education particularly difficult in Catholic circles is the Second Vatican Council.

That Council changed many liturgical practices and also set in motion new ways of thinking about how church members should participate in the church.

It also created a generation gap between those raised in the pre-Vatican II church and those raised after the council. Children are learning about a different church than their parents knew.

"Before Vatican II the church was a very hierarchical system. The hierarchy had their ritual and the faithful performed their role.

Asking questions

"Now it's much more popular to ask questions, even about Mary and the infallibility of the Pope. But most parents don't have the background to deal with that."

"Vatican II is still reverberating. We still don't know where we are going. The religious rituals I recognized, and that my parents did, no longer exist," Crawford said.

Some in the church's hierarchy continue to have problems as well.

"For some, all of this is too liberal," said Rossiter. "They see it as the priest's job to tell people what to do. They feel threatened by a theologically literate people."

But other religious groups have similar problems. Young people from all religious backgrounds "object to any form of compulsion," in their religious education and are more likely than in the past to question their own religious traditions, Crawford and Rossiter said.

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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact: (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1;
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: *Calvinist Contact* (USPS518-090), published weekly except for July 7, 21, Aug. 4, 11 and Dec. 29, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
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Printed in Canada.

Subscriptions:	**Canada**	**United States**
Six months	$16.50	$15.00 U.S.
One year	$28.00	$25.50 U.S.
Two years	$53.50	$48.50 U.S.
Three years	$79.00	$71.50 U.S.

Overseas: $105.00 airmail **$50.00 surface mail**

Editorial

Islam's most excellent way is honour?

Interesting times we live in! The Tehran School of Literary Criticism, also known as Khomeini's assassination squad, has studied *Satanic Verses* and come out with a verdict of death. The debate in Tehran is not so much about whether Salman Rushdie must die, but whether or not there should be a price on his head.

It's a fine theological point. Should the faithful not be encouraged to kill Rushdie *pro Deo (*or *pro Allah)* instead of being bribed with the vulgar sum of six million? What is this world coming to when a man can't kill from the heart?

Khomeini is adding his finest touch to the literary debate. Rushdie must fry in hell, whether he repents or not. "Heav'n has no rage, like love to hatred turned,/Nor Hell a fury like a holy man scorned." According to Khomeini, there will be a special place reserved in heaven for the one who sends the author of *Satanic Verses* to hell.

Keeps no record

Islam is a religion of honour, said one Muslim leader, as he tried to explain why fundamentalist Muslims have called for the death sentence. Exactly. And Christianity, to the extent that it is faithful to its founder, is a religion of love. And therein lies the difference. Love is patient and kind, keeps no record of wrong, and never fails.

It all sounds so strange in our ears this business of ordering a man killed for having written material that is considered offensive. The worst thing Christians could think of when the film "The Last Temptation" offended their sensibilities was to picket theatres.

But how different is this expression of Islam from the expression of Christianity in the Middle Ages? The Christian church used to burn people like Rushdie at the stake! There certainly was no freedom of the press or of religion then.

More moderate Muslims are embarrassed by this ugly face of their religion. It certainly does not sell their faith in the West. One thoughtful and moderate Muslim woman spoke of her religion as the most forgiving religion there is. That's a little more difficult to believe now after the Iranian show of hatred.

BW

Education in respect and kindness

The February issue of *Reader's Digest* carries an interesting article called, "What your child fears most." According to Kaoru Yamamoto, a psychologist at the University of Colorado in Denver, parents are not aware of what really bothers children. They think that going to the dentist is something their children really fear.

But a survey among children shows that a visit to the principal's office can be much more threatening. The reason is not so much that children fear the principal, but that they are afraid of being ridiculed by their classmates. The worst thing for children and adolescents is to be laughed at by their peers, says Yamamota.

Children, especially older children and adolescents, take their cue of self-worth from their peers. Unfortunately these peers can be terribly cruel in their immaturity. Being thought of as unattractive, stupid or dishonest can be a devastating experience for a child. Failing a grade or moving to a new school can also be a stressful experience for the same reason, according to Yamamota.

Big challenge

Christian schools do not always protect a child from this kind of distress. Teachers often feel helpless as they observe how a child is shunned or put down. Probably one of the greatest challenges our Christian schools face is trying to create a spirit of respect and kindness among the pupils.

The suggestions that professor Yamamota gives to parents to help a child cope can probably also serve teachers well. This is his advice:

1. Listen and ask open-ended questions (what the child complains about may not be the real problem).
2. Prepare the child for the new.
3. Provide emotional and physical support.
4. Take a child's complaints about being left out of games or groups seriously.
5. Accept the child for what he or she really is.
6. The basic need of everybody, young or old, is to feel that he or she is worth something.

It takes an extraordinary measure of co-operation between home and school to tackle this demon, this destroyer of personhood. Let's not fail to work and pray for its ultimate expulsion from the classrooms and especially the hallways.

BW

"Now it's your turn to supervise hallways."

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Idle hands

When I was four years old I spent an Easter vacation with the middle-aged couple who had provided a safe shelter for our family in the last hunger year of the war. This couple had one daughter and little familiarity with the needs and wants of four-year-olds. Concerned that I should not be bored, the wife proceeded to teach me how to knit. I vividly remember the soft white yarn with which I learned to cast-on 20 stitches. After many frustrating hours the yarn was grey and clammy and my stitch count had been reduced to 13. When I returned home a week later, I defiantly advised my mother: "Never teach me to knit!" She promised not to and she remained true to her word.

Years later, my stepmother, when requested to do so, did teach me but I never became a knitter in the classic sense of the term, i.e., the woman who never sits with idle hands but always has her knitting in hand during conversations, TV shows, family gatherings. I used to attribute great wisdom to such women, assuming that, because they stated their craft required little thought, the occupied hands inevitably meant that they were busily engaged with their thoughts elsewhere. Thus when they nodded and smiled while "their men" discussed issues affecting the church in their heated debates, I assumed that they were formulating their own thoughts on the matter. And when they dropped a stitch or knit too much, I attributed the errors to their preoccupied minds. To me, the classic knitter embodied the best of the Marys who "pondered all these things in their hearts."

Recalling the status quo

But I am not so sure that these assumptions of mine are accurate. Listening while knitting is essentially a very passive form of learning. It never demands an interaction, a rebuttal beyond the occasional "hm." It does not demand an engagement of two minds or hearts in a meaningful exchange, a mutual sharing of insights in which one grows in partnership with another. And the exchange can be interrupted too legitimately when discussions lead to tensions with the exclamations accompanying the dropped stitch. One can ponder while knitting but it is a pondering which consists primarily of a hoarding of memory, a recall of the status quo.

The background click of the knitting needles does provide a comforting backdrop for the questions of the debaters. In the so frequent turmoils of our lives the predictability and certainty of the knitting noises do fill the fearful silences which sometimes occur. Thus, for the knitter, there is a control over the ebb and flow of the talk. But we seldom demand an engaged response from the knitter and thus it remains a passive control.

Pondering requires the whole being

My vision of "pondering Marys" is changing. I now see them as actively listening and recalling Christ's words and deeds. While Martha worked in the kitchen, Mary sat and listened with her whole body, possibly establishing eye contact, clutching with her hands as a new insight appeared, her face contorted as she groped to understand and follow his teachings. And Mother Mary? I envision her folding his clothes tenderly, stroking the soft fabric and with each stroke recalling the years in which she could call him "my son."

A number of women in the Edmonton/Central Alberta region will be holding their annual retreat this month. The theme of the retreat is: "Passages: Pushed to Grow." The retreat will involve a sharing of each other's journeys and struggles in the passage to Christian womanhood. I am almost sure that the knitters will be leaving their knitting at home for this occasion as they give and share and grow actively together. And with their now idle hands they will be free to gesture, to hold, to comfort, and to hug, as they push together for communal growth.

Alyce Oosterhuis-Horzelenberg is assistant professor of education at The King's College, Edmonton.

Letters

Misconceptions about dairy farming

Clarence Joldersma's thoughts on cows ("Managing Cows," C.C. February 3, 1989) being treated as creatures of the Lord are appreciated. I do believe that the majority of dairy farmers do treat their dairy cows in such a manner.

What concerns me in your article is the misinformation in the two examples you cite in which animals are exposed to management techniques which are designed for higher production. These techniques come back to haunt the farmer and the cow.

Your prime example is that there is a new management technique for mastitis which is dry cow treatment. This technique resulted/predisposed to the development of acute (coliform?) mastitis around calving time. This technique has been around for at least 20 years.

Dry cow antibiotic preparations are used in dairy cows at their last milking prior to entering the 60 day or so dry period. This is done to prevent mastitis, since many new cases of mastitis have their origin in the first two weeks of the dry period. These infections usually don't become evident until around calving time. Dry cow treatment is not used to increase the cows potential but to prevent new infections from occurring, and possibly clearing up some previous infections. Dry cow treatment allows the cow to reach its full potential without being hampered with mastitis at calving time.

Furthermore, there is no adequate epidemiologic evidence that a lowered somatic cell count (SCC) increases the risk of acute mastitis. With a lowered SCC, dairy producers do need to pay additional attention to their sanitation practices around drying up and calving time.

The second example is the use of the bovine somatotropin hormone to increase milk production. You failed to mention that this drug is presently used for experimental purposes only and has not been cleared for general use. Whether it ever will be cleared still remains to be seen.

I believe it is rather unfortunate that your article on "Managing Cows" increased the misconception about dairy farming amongst our urban readers.

Matt Schoonderwoerd
St. Albert, Alta.

Muslims cannot be lumped together

I am writing in response to Gary Duthler's letter and your editorial note concerning our Muslim sisters and brothers (C.C., Feb. 3, 1989).

Equating some fundamentalist Arab Muslims with all of Islam is similar to equating some fundamentalist Dutch Christians with all of Christianity — an equally distressing mistake.

Islam is a world religion with adherents from West Africa to Tanzania, southern U.S.S.R. and Western China to India, Malaysia and Indonesia. Its adherents relate to the political systems in which they live in a variety of ways.

For instance, according to David Burrell in a recent common-sense article, Asian Muslims, because they have had to live among other religious bodies, display a mutual toleration that has become, for them, a way of life.

The secular media already has a tendency to draw attention to religious fanatics, whether they be in North America or in Arab countries. Let us who share their belief in God not do the same by lumping all Muslims into the category of crazy Arab terrorists.

Marlene deGroot
Toronto, Ont.

Regrets disappearance of Dutch pages

(The following letter has been translated into English for the benefit of all C.C. readers.)

Syrt Wolters wrote in the Feb. 3 issue: "According to the schedule which the editor sent me, I may send in three more columns in Dutch. After April 1, *Calvinist Contact* will go over to a 100 per cent use of the English language. The number of readers who cannot read English is gradually getting smaller."

Too bad that you have decided to do that. Why not continue for a few more years until we older ones have all left this earth? We live together here [in a Chatham senior citizens home] as Dutch people. More than 40 are over 80 and some up to 90 years old.

But if you think it is better for the paper, then go ahead. I don't think so, but I can be wrong. We elderly people have together established this paper. Don't forget that. And now in our old age we are set aside. There is so little Dutch in the paper as it is.

Mrs. T. Wiebenga
Chatham, Ont.

Avoid abracadabra

It seems to me that lately C.C. is representing more worthwhile material. Much of it I find *very* beneficial.

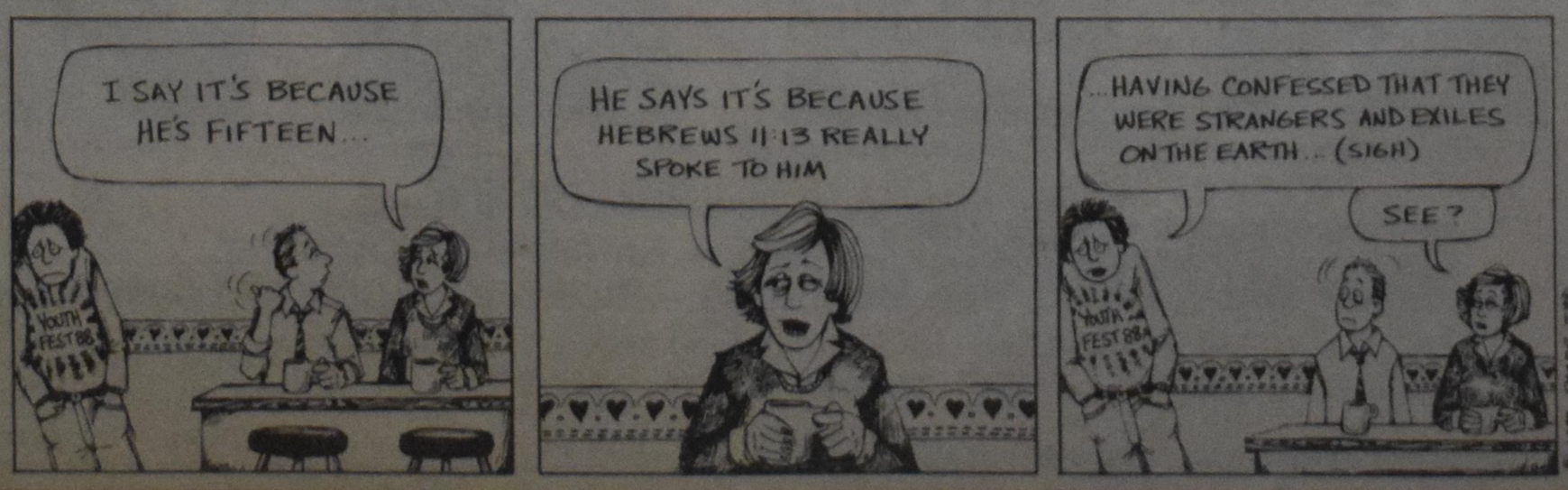
Except, according to me, you blew it a little with your sexy editorial and also by allowing in a following issue that letter with sexy abracadabra. That was just like gypsy language. I think the lady should have finished her washing instead.

Even if you wrote nothing wrong, not everything should be written, especially not "public secrets." They are not edifying.

Sorry. Better next time!

Enno Ennema
Townsend, Ont.

BEYOND BELIEF


I SAY IT'S BECAUSE HE'S FIFTEEN...
YOUTH FEST 88
HE SAYS IT'S BECAUSE HEBREWS 11:13 REALLY SPOKE TO HIM
...HAVING CONFESSED THAT THEY WERE STRANGERS AND EXILES ON THE EARTH.. (SIGH)
SEE?
YOUTH FEST 88

Art

A Christian artist explores love and sex

Etching, "Shadow Play."

Willem Hart

Personal growth in oneself and others is something to strive for. And when someone's personal growth becomes visually evident, there's cause for rejoicing and celebration. Such is the case with artist George Langbroek of St. Catharines.

When I first met George his need to engage seriously in visual art had led him to give up a full-time job as a supermarket manager to attend Patmos Workshop & Gallery in Toronto on a three-day-a-week basis. Largely self-taught at the time, his art could best be described as, well, unschooled. The creative skills had not quite caught up with his creative drive.

Colourful etchings

That was in the early '70s. So long ago in fact that when George dropped by my studio unexpectedly I had quite forgotten the name attached to his sturdy, bearded face. He corrected that by handing me an intriguing invitation to the opening of his one man show at The Carnegie Gallery in Dundas, Ontario.

George has done a good deal of growing in the intervening years. His skills have been sharpened by formal instruction at Beall Technical in London, Three Schools of Art and the Ontario College of Art in Toronto. Skill and vision have met in a showing of over 35 images of intaglio viscosity etchings called "Passions" Real-Imagined-Desired. Since this is not a treatise on etching, suffice it to say that this method of producing fine art prints requires an enormous amount of technical skill. Langbroek compounds the difficulty by producing multi-coloured prints in one printing, a method pioneered by French impressionists.

The results George Langbroek achieves are impressive. Dutch artist Jan Hamer, currently artist-in-residence at Redeemer College found the colour schemes overly bright and wondered if this was typically North American. Perhaps so. However, I found the use of colour exciting given the theme of "passion" and no less colourful than that of the impressionists. Rich, earthy reds mix with deep cobalt blues and hot oranges and yellows to achieve in some cases an almost cauldron-like effect. Gone is the careful "behind closed doors" kind of sexual expression favoured in Reformed circles. Langbroek lets it all hang out, literally and figuratively.

Lest you are offended by this, let me hasten to add that the artist retains enough Reformed circumspection to keep the images "respectable." But there is, in the complex compositions, enough evidence of sexuality in the form of breasts and genitalia and positions to do justice to the theme.

Fighting the virus

Langbroek admits that, "... there is a virus [in our society] that makes it very difficult to graphically portray passion and love without it being perceived as pornography." In my view many of his images overcome this difficulty with some success. In turn this success is somewhat marred by an overemphasis on young, nubile figures. In the subtitle of the show — Real-Imagined-Desired — the "real" is somewhat short-changed in the sense that love and sex are not the exclusive preserve of the young and beautiful. Idealization of the figure diminishes, in my view, the real world of life-imposed wrinkles and a loss of firmness. Rembrandt knew how to be kind to a *mature* nude.

That he works hard and struggles honestly with his chosen theme is evident in some of the near failures among his successes. "Waiting" is an image of a woman waiting in a Matisse/Chagal-like coloured garden behind a window. I love the overall rich appeal of the print (I almost bought it), but the woman's pose comes dangerously close to coy exhibitionism rather than to the private allure reserved for the hoped-for arrival. A print in a series of the Song of Songs, depicting the lover as a gazelle coming to his beloved, misses the finely nuanced content of Solomon's love song. The figures are too realistic and leave little to the viewer's imagination. The Song of Solomon is more evocative than that.

Constant discovery

Langbroek is better when he evokes the mystery of love and passion in some of his very complex, interrelated figure groups. In "Wedding Dance" the main female figure, clad in yellow, is exuberant in form and pose with complex swirls of arms and ballet slippered feet. The top of this tryptich depicts sexually nuanced fruitblossoms attached to sensuous, almost furry branches. The lower of three images appears to be flames of passion until you take a closer look and find yourself looking at the mystery of consummation. The print is complex and invites constant discovery and rediscovery as all art should. If you are open to this image you sense the celebration, joy and fulfilment that is found in true love and passion.

In "Shadow Play," the theme print on the invitation, a man crosses the shadow of a woman while they embrace from the rear. "That's either good or bad," says George, "It depends on your point of view and attitude." On either side of this quadruple, yellow, green, blue, red image are a small bare-bottomed child (cherub?) climbing a rockface and a nude, unencumbered, silhouetted woman flying a kite without a care in the world. Food for further thought.

An enigmatic print showing God's creation of Eve out of Adam's rib catches the act in the context of evolution Bible-style and evokes the aftermath of the love act in subdued, earthy hues and shades. A series of line etchings on handmade paper feature a more subtle colouring than the other prints. The rich delicate texture of the paper is well used to portray branches with fruit both whole, and halves to reveal the inner workings of the life-giving seeds.

I both marvel at and rejoice with George and his wife in his personal and artistic growth. In our age of cheap sex and "free" love he manages to refresh our view of God's gift of sex. In recent issues of *Calvinist Contact* we've read a lot about sex gone wrong as well as instructions on *browsing in the garden of Christian sexuality*. You can accompany your browsing with a fine Langbroek print of your choosing. (Artists are entitled to make a living from their work, too.)

The exhibition continues till February 28 at The Carnegie Gallery in Dundas. If you missed it you can find George at his Rainbow Studio (there's a promise for you!) in St. Catharines at 5 Philpark Road.

Willem Hart is a graphic artist who operates his own company: Willem Hart, Art and Design, in Toronto.

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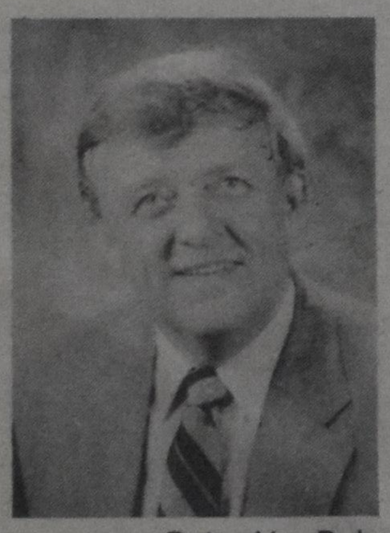
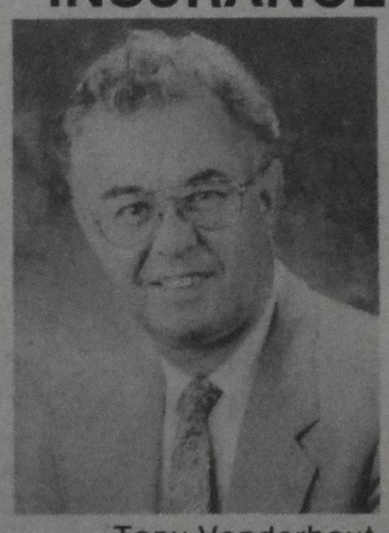
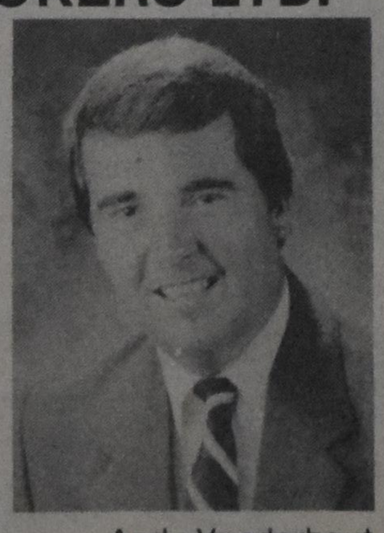


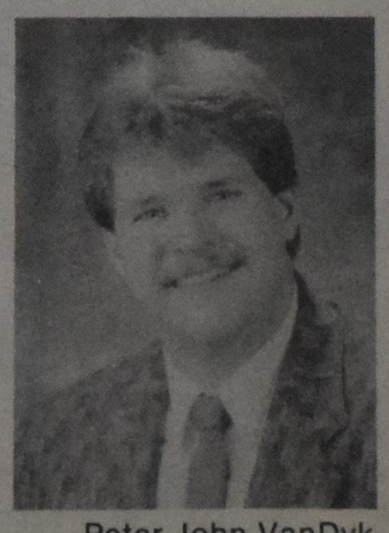
Peter VanDyk



Tony Vanderhout



Andy Vanderhout



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Church

Marian Van Til, page editor

Re-evangelization of Europe cited as mission priority

OSHAWA, Ont. (GEM) — Europe is one of the neediest and most challenging mission fields in the world, according to Reuben Goertz, Canadian Director of Greater Europe Mission (GEM).

"It is difficult for us to think of that continent, which is the birthplace of the Reformation, in those terms," he admits, "but that is the stark reality which is being recognized by Christian leaders."

The religion of Europe's majority, he suggests, is a far cry from vital Christianity. "It could more accurately be designated as Christo-paganism or nominalism," Goertz maintains. Protestant and Roman Catholic leaders complain, he points out, about low church attendance and widespread religious indifference.

Evangelicals are often shocked to realize that the Muslim population in several European nations exceeds the evangelical population. That is the case, he states, in France, Austria, Belgium and Greece. Jehovah's Witnesses, he adds, outnumber evangelicals in Greece and Belgium.

"In eight of the 13 nations of Western Europe in which GEM operates," Goertz says, "evangelicals make up less than one-half of one per cent of the population."

The 1987 Billy Graham crusade in Paris demonstrated, however, that Europeans are open to the gospel, he says. GEM-related congregations and other evangelical churches reported large numbers of referrals and inquiries following the well-attended Graham meetings.

GEM has about 300 missionaries at work in the 13 European countries, 10 per cent of whom are Canadians. The mission this year celebrates its 40th anniversary and is seeking to send out 40 new missionaries to the continent.

A 40th Anniversary celebration will take place in a number of cities across Canada and the United States on April 8, 1989. Dr. Billy Graham and Dr. Robert Evans, founder of the mission, will appear in a program that will be transmitted live, by satellite transmission in Toronto, Winnipeg and Edmonton.

Churches launch aboriginal rights coalition

Menno Wiebe

WINNIPEG — After a year of extensive consultation following the termination of Project North in December, 1987, a new interchurch coalition for addressing aboriginal justice issues is underway. Participants in the consultations and soul searching included nine church bodies and denominations, national and regional Native organizations and a number of regional Project North network groups.

The new ecumenical venture, called the Aboriginal Rights Coalition (Project North), ARC (PN), includes the following national church bodies: 1) The Anglican Church of Canada, 2) Canadian Conference of Catholic Bishops, 3) Council of Christian Reformed Churches in Canada, 4) Evangelical Lutheran Church in Canada, 5) Mennonite Central Committee Canada, 6) Oblate Conference of Canada, 7) Religious Society of Friends (Quakers) in Canada, 8) Society of Jesus (Jesuits), 9) The United Church of Canada.

Although the coalition will be primarily funded and administered by the churches, it will act in co-operation with national and regional aboriginal organizations and with regional network groups. Both will be represented on the coalition's steering committee. The coalition will focus its energies on the on-going aboriginal issues including land settlements, constitutional recognition, aboriginal self-government and on education from a biblically-based stance of justice advocacy.

Decentralization, along with a new emphasis on regional action, will distinguish the coalition from its predecessor, Project North. Its Ottawa base will facilitate communications with the national Native organizations. Program direction will be developed at bi-annual national assemblies involving the three constituent partners.

Leader needed

The coalition's interim executive committee is also announcing its search for a program co-ordinator who will give primary leadership in carrying out the mandate of the coalition.

Persons knowledgeable about the coalition are encouraged to nominate suitable potential candidates and to do so with the consent of the nominee. Persons whose qualifications and commitment include ecumenical and cross-cultural communications skills are invited to inquire or apply.

U.S. attorney general predicts reversal of abortion law

WASHINGTON, D.C. (EP) — Attorney General Dick Thornburgh says he believes that this year the U.S. Supreme Court will reverse its 1973 *Roe v. Wade* decision which legalized abortion. Thornburgh said he believes the Court will decide that legalization of abortion should be decided at the state level.

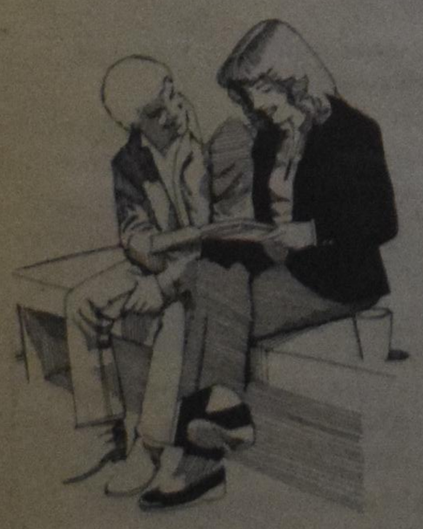
Thornburgh said that if abortion is outlawed he will support prosecution of doctors who perform illegal abortions.

A recent poll by the Gallup organization indicates that a majority of Americans would oppose a reversal of Roe. According to the poll, 37 per cent of Americans would like the abortion ruling overturned, while 58 per cent support the continuation of legalized abortion.

In reaction to the poll, Thornburgh said, "You want to follow public opinion where you can, but there are also matters of principle involved and these are matters that the president feels strongly about."

In an address to 65,000 pro-life activists who gathered near the White House on the January 22 anniversary of *Roe v. Wade,* President George Bush said, "I think the Supreme Court's decision in *Roe v. Wade* was wrong and should be overturned."

Soviets interested in Christian childrearing?



MOSCOW, (EP) — The Znaniye Publishing House of Moscow has signed a contract with Victor Books, a division of Scripture Press Publications, for rights to print 500,000 Russian-language copies of *How to Really Love Your Child,* by Ross Campbell. Interest in the book was first sparked in the Soviet Union at the Moscow Book Fair, where the Evangelical Christian Publishers Association exhibited an assortment of books. *How to Really Love Your Child* was first published in 1977 and has been printed in 17 languages. Ross Campbell, MD practices psychiatry in Chattanooga, Tennessee. Specializing in parent-child relationships, Campbell is also the author of *How to Really Love Your Teenager* and a new book entitled *Your Child and Drugs.*

For Education Issue see pages 9-20

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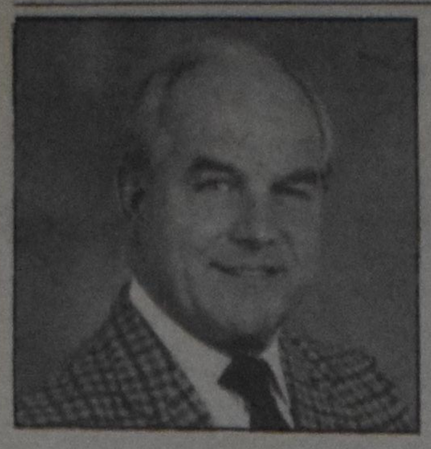

Canadian Church Scene

Truth should come off the scaffold

Jacob Kuntz

Fair representation?

People from the continent of Europe have always had their difficulties with the electoral system in Canada and England (and the U.S.) where a riding or district is represented by the person who had the highest number of votes in that area; the votes of those who voted for other parties are, practically, lost. Is this fair representation?

Slowly but surely, and again after the recent election, it is beginning to dawn on more Canadians that such a system may be wrong and that another solution must be found, namely that of proportional representation. The *Catholic New Times* of Dec. 4 writes under the heading: "The Numbers Game":

Fifty-seven per cent of Canadian voters did not vote for the Progressive Party, yet we have another PC majority government. In Saskatchewan's last provincial election, premier Grant Devine formed a government while receiving fewer votes than the opposition. Amidst all the talk of "fundamental" constitutional change — including Meech Lake and Senate reform — the democratic principle of proportional representation is a very elusive element in this country.

We have inherited our creaky parliamentary system from the British whose government is in no hurry to change its own unfair rules. Margaret Thatcher routinely forms majority governments while the opposition Labour and Social Democratic forces regularly receive more votes. Split decisions become massive "mandates" on both sides of the Atlantic. Vested and conservative interests often benefit.

Both political systems are modern versions of Britain's rotten borough controversy of centuries ago that weighted parliamentary representation for the upper classes by assigning seats to those who owned land. It is about time that our democratic procedures got updated and we truly have the representative government that accurately reflects our popular will.

Politics and the church

In 1988, the Christian Heritage Party emerged in many ridings as the fourth party. The appearance of the CHP on the national scene was reported in *Christian Week* as one of the "Top Ten stories of 1988." Should the church have endorsed the CHP from the pulpit? That question came up in an editorial in *The Messenger* (magazine of the Free Reformed Churches, Rev. C. Pronk, editor) of Jan. 1989. "It is no secret," we read, "that the Christian Heritage Party enjoys enthusiastic support from many of our Free Reformed members in Canada." Must their church take their side? To that question the editor gives a careful but negative answer.

This difference of opinion on how to vote has produced some spirited discussion among us and in a few instances it has created hard feelings. This is most unfortunate, because we should leave each other free in such matters. Some, not knowing who to vote for, have asked the church to give guidance in this area. They felt that church should endorse certain candidates or parties. But surely the church cannot do this, or at least it should not. There are churches, indeed, which tell their members how to vote.

Our church, however, does not make such endorsements. Why not? Because that is not the church's task. The church as church should never get involved in partisan politics. That is the responsibility of individual believers as they seek to influence society, including politics, with Christian principles.

The church's involvement in politics should be indirect rather than direct. The pulpit, indeed, must let the light of God's Word shine upon all aspects of life, including politics. The biblical principles relative to the duties of rulers and governments must be expounded so that the saints may be equipped to apply these principles to this important sphere of human existence. In this way Christians can influence the political process and promote good government. Whether this is done by forming Christian political parties such as the CHP or by supporting local candidates of other parties who seek to uphold Christian values, should be a matter of choice. Also here conscience must be our guide.

Truth and courage

The *War Cry* of Jan. 25 comments on the fact that in the struggle for personal recognition, both truth and courage are often the first casualties. "Often the worst offenders (or at least the most public offenders) are the elected representatives at all the levels of government," it says. They are often tempted to be silent in matters in which they should speak up.

In the process of getting elected many politicians are willing to bend the truth or even to invent new words that will enable them to ignore truth that is staring them in the face.

Most people agree that pornography is wrong, and that its deadly fascination is ruining countless lives, but when did you last hear the politicians who have the responsibility for framing and enacting legislation admit in plain language what this vice is doing to people? Where is the courage to tell the truth and to act upon that truth?

Many ordinary people, as well as those involved in the criminal justice system, agree that the law with respect to young offenders is seriously flawed. The law neither helps the young offender, nor does it adequately protect the public. In many cases the state's rehabilitative processes, which are motivated by a genuine desire to help disturbed young people, are not allowed opportunity to assist those who need it most.

Politicians know this, yet countless hours of highly priced legal wrangling have not brought about an improvement in this piece of pernicious legislation. Is there no one among the elected representatives who will admit to the truth of this sorry situation and courageously do something about it?

Who will speak plainly about the vast and unmonitored waste of money that has been collected from the public through taxes, on projects that do nothing but line the pockets of those who are clever enough to say the right words to the right people? Why do deserving, honest and helpful causes often go away empty handed while fringe groups that do nothing to build society up receive the handouts they demand? Does no one in authority see the truth of the situation, and does no one have the courage to put things right? Must it always be, "truth forever on the scaffold, wrong forever on the throne?"

New Year's resolution

In *The Eastern Synod Lutheran* of Jan. 1989, the bishop, William D. Huras, tells the readers that he, as a rule, does not favour New Year's resolutions. However, he feels strongly about the need for one resolution, namely to fight rumour and gossip. A resolution like that would not be bad for the Reformed community either. Let us listen to what the bishop has to say:

I am often asked, "How can we stop gossip and rumours?" It is easier to ask the question than to give the answer. Surely, however, one way we can all contribute to exposing gossip and rumour is to challenge those who pass it on to us.

It takes special courage and a desire to "speak well of our neighbours" if we would fight the ... evils of gossip and rumour. Are we prepared to do that?

St. Augustine had a rule in the diocese of Hippo that no person could be discussed in their pastoral meetings unless that person were present. It was a good rule then. It is a good rule today!

If you want to combat gossip and rumours then stand up and insist that no one be discussed in their absence. It's a good way to begin a new year. In this way we all can do our part towards making our communal life more the way God would want it to be.

Why not try a resolution to fight gossip and rumour this year?

God be with you and grant you grace to be faithful.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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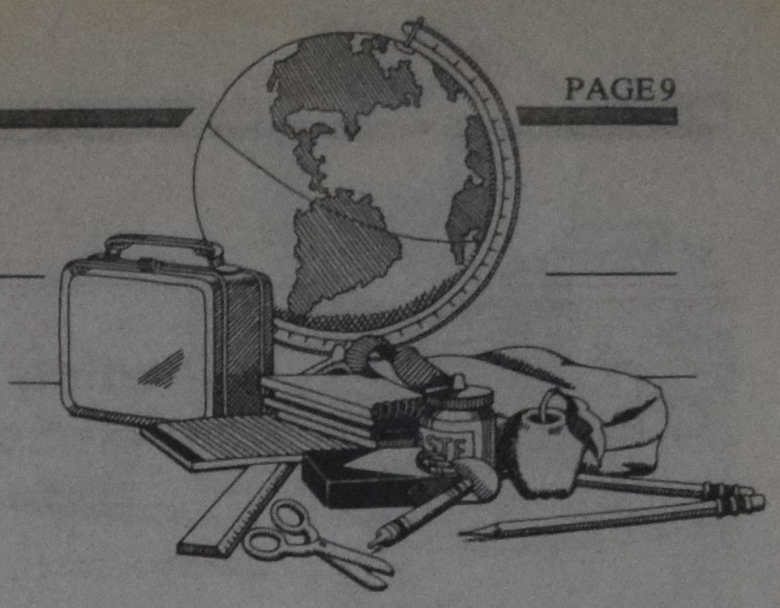

Education Issue 1989

Calvinist Contact

The Christian school and the handicapped child

This education issue takes a focused look at the Christian school and the handicapped child, especially the mentally handicapped child. Should handicapped children be integrated into the schools of their faith community? The answer more and more Christian schools are giving is, if at all possible, yes.

It's not a cheap "yes." Handicapped children often require special attention and special resources. Meeting their needs costs money over and above the general budget. But it's a "yes" that makes sense in terms of what we believe about Christian education and the Covenant.

Offering Christian education to all children of believing parents is an appropriate response to God's inclusive acts of love for his people. It is also a deepening of our understanding of what makes us truly human.

Catholic priest-psychologist Henri Nouwen has something to say about that. He has come to the conclusion that in order to be human we have to recognize that the heart is more important than the mind, that being is more important than doing and that together is better than alone. That's a liberating concept for schools who want to include the mentally handicapped.

These special children take no back seat when it comes to the size of their heart and their ability to be something for others. And for children of differing mental or physical aptitudes to be together is better than for each to be alone.

Henri Nouwen will not take credit for having discovered this profound teaching. He learned it from the mentally handicapped.

We hope that this special issue will greatly benefit all parents and the schools of their choice.

BW

Herbie

Few people know Herbie's last name.
For when you are different from what people expect you to be,
your neighbourhood will give you a nickname.
"Crazy Herbie."
Herbie lives between two poles.
For him the world is black and white.
Black are the street kids who bait him. "You don't have any dogs."
That's evil-threatening black.
White is Mommy who has already invested many years in trying to accept that Herbie will always be a child, and who treats him that way.
White are the people who sometimes tell Herbie that his dogs look great!

Herbie takes his pushcart and collects bottles and newspapers.
His cart is pulled by imaginary dogs.
Animals seen by him alone.
No one else can spot them, for they do not exist.

To urge the dogs on, Herbie uses a whip, and sometimes their pulling power, praiseworthy all the time, forces him to run behind the cart!

Herbie lives in a dream world.
A world of evil urchins and good dogs.
Boys he has to chase away with his whip.
And Mommy whose own hands hammered together the doghouse next to their little working-class home.
That's where Herbie beds down his dogs in the evening after giving them a dish full of food that his mother has prepared.
When Herbie is asleep she empties it over the back fence into the fast-flowing creek.
In the morning her fifty-year-old child will conclude that the dogs have dined well, for the dish is empty.
And joyously he will harness them again.

That's how Herbie's life moves between the poles.
It is bearable only because Mommy, quite likely the only one in the whole world, is prepared to feed animals that don't exist.

From PORTRAITS
by Lise Stilma,
translated by
Lous Heshusius and
Adrian Peetoom.
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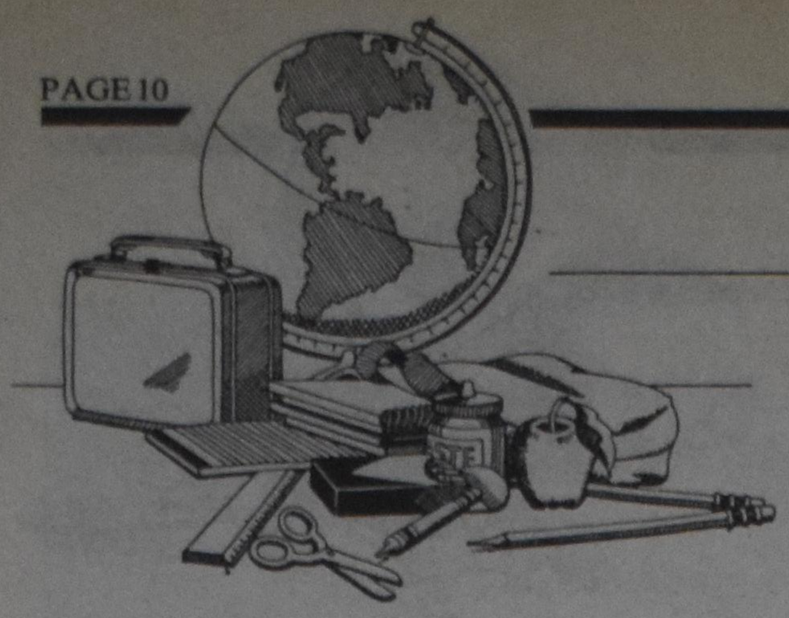
the translators and
Mosaic Press, P.O. Box 1032,
Oakville, Ontario L6J 5E9.



Does our child belong?

Wendy de Jong

Integration (mainstreaming) is a relatively new practice which includes physically handicapped, developmentally delayed and learning disabled children into classrooms along with their "normal" peers.

One of the basic rationales for this approach is the fact that children learn from each other. Thus, placing handicapped children in segregated learning environments deprives them of an important source of learning. Putting a child who has little or no speech into a class with six other children who also do not speak will not in any way help that child to learn. However, placing such a child in a classroom with 25 children who do speak, provides an extremely beneficial learning situation.

We have a two-and-a-half-year-old daughter, Jovita, who has Down's Syndrome. Her gross and fine motor skills are only slightly behind those of normal children. However, her cognitive development is significantly behind, especially in the area of language (about one whole year). In September she will be attending a half-day nursery school program. She will be in a group of 16 children, with two teachers. For half-an-hour each day, Jovita will receive individual attention from a special ed teacher. The rest of the morning she will be with the class.

When Jovita turns five years of age we will need to enrol her in an elementary school. We have four options. Option one is to enrol her in a Special Learning Disabled Class (SLD class) in a regular public school. In this option she will be in a classroom with only other disabled children. She will likely receive one-on-one instruction throughout the day, but will spend very little time with normal children.

Option two is to enrol her in an integrated class in the public school system. Here she would have the full benefits of integration, a school system that can afford resource staff, curriculum planning aids, a special education teacher, computer equipment, etc.

Option three would be to enrol her in a similar class, but in the Catholic School system. Experience has proven (at least in Ontario) that the Catholic school system is more dedicated to integration, and to genuinely helping disabled children, than the public school system.

Option four is to enrol her in her "community" school, i.e., our local Christian school.

The Christian community

We prefer option four. Why? Can Christian schools provide the best education? Can they afford state-of-the-art computer equipment? Can they afford to hire a resource and curriculum planning aid, and a full-time special ed teacher? Not likely. What can they do? They can give her a place in the community where she belongs, where she can be accepted for who she is, where she can develop friendships with the children she sees at church, at Girls Club, and at Young Peoples.

In the past, few churches, and thus communities, were aware of the handicapped members in their midst. While small, they attended Sunday School; but during the week they were hidden away in their own special schools. Few realized or were upset by the fact that these children had no friends among their own peers. When they became young adults, most handicapped church members moved away to Christian group homes and sheltered workshops, and the community could forget about them.

These times, by and large, are over. A new generation of children with handicaps is growing up in a climate which encourages them to say, "We are people, and we belong in our own communities. You can't hide us anymore." The churches and the Christian schools will have to do their part in acknowledging the presence of handicapped members and should be prepared to make them fit in. They deserve their rightful place alongside their "normal" peers.

Our hopes

We have some long-term dreams for our daughter. They include seeing her go to Sunday school, school, birthday parties, swimming lessons, girls clubs and young peoples, along with her friends. Real friends, not just other disabled children or paid workers, but normal children her own age. And then there is the adult world, a little scary to think about this early. We hope she will be able to live on her own or with a friend, to do her own banking, shopping, etc., and to work in a real work place for a decent wage that she can be proud of.

If we enrol our daughter in a public school, her chances of developing any friendships in her church community are slim. I have spoken with many parents who, for a variety of

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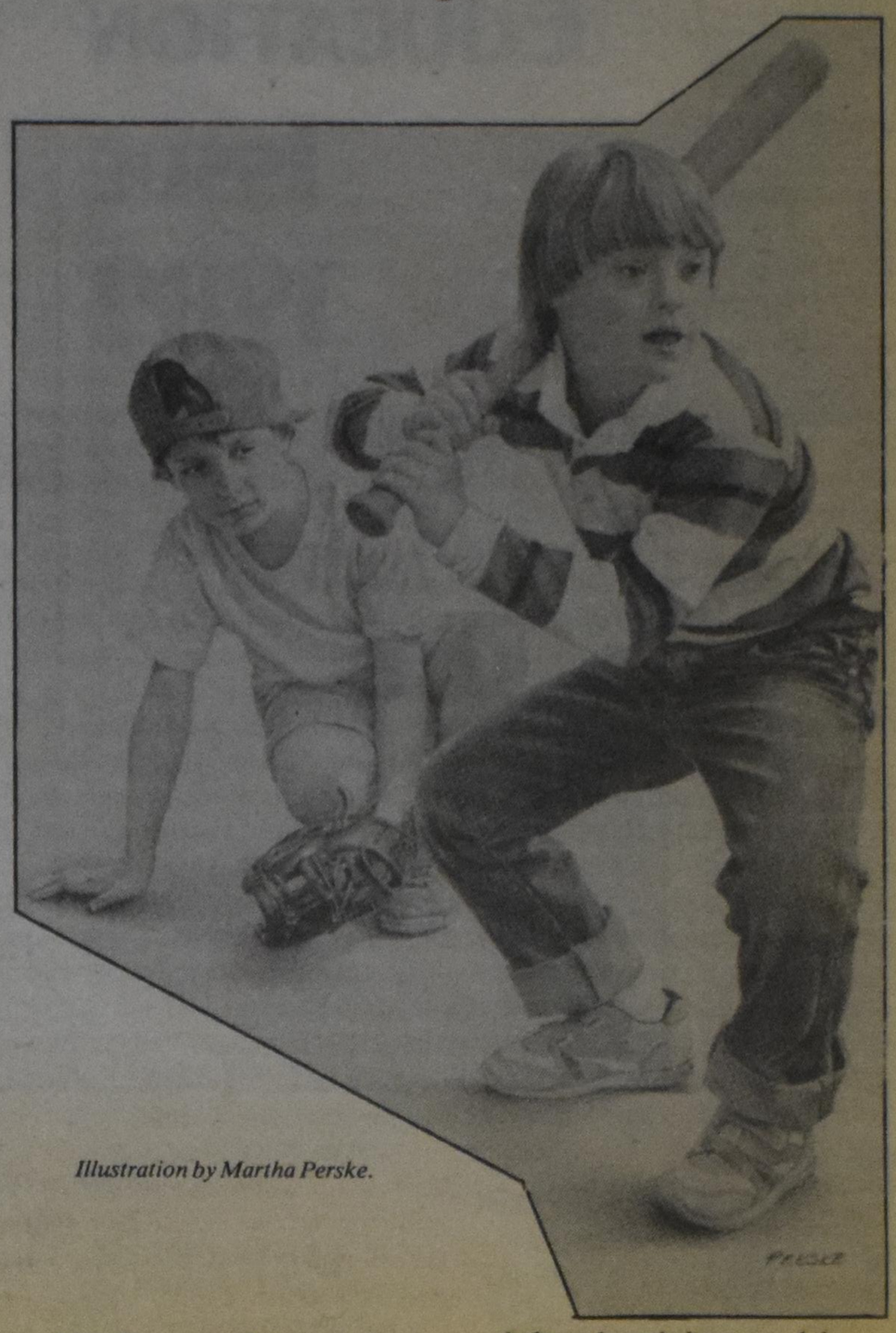


Illustration by Martha Perske.

How does real integration work?

Wendy de Jong

To put a handicapped child into a classroom with 28 other students and one teacher, is *not* integration. That is guaranteed failure. Integration only works with proper support. Ideally, the following system should be in place for integration in the Christian school system to work well.

1. There should be a central office (perhaps the Ontario Alliance of Christian Schools) that has a resource and curriculum library available to any teacher within its jurisdiction with a handicapped child in his/her class. This library should contain accurate and up-to-date information on all types of handicaps and learning disabilities, curriculum aids, software catalogues, etc.

In addition there should be a resource staff person whose job it is to be a listening ear to teachers, to give them new ideas and encouragement, to visit the school regularly to assess the situation, to do hands-on curriculum planning, etc., and to arrange any Individual Program Plans, thereby helping the teacher with some of the most frustrating parts of integration.

2. The school (or a group of local schools) should hire a teacher's aid to work anywhere from 1-4 hours per day, directly with the handicapped child depending on the severity of the handicap.

3. The school should be able to offer (ideally through members of its own community) the services of a speech pathologist, physiotherapist, nurse, and occupational therapist if needed by the children.

4. The school should set up a peer tutoring program in which students from the local Christian high school, or from the upper grades in the elementary school, spend one period per day working with the handicapped child, for which they receive a full school credit.

What can a teacher do to make integration work?

Any teacher that will be getting a handicapped child in his/her class can do a few things to make the integration work. First of all, if possible, spend the summer either by taking a special education course, or doing your own research and reading. There are so many myths about handicaps, that it is crucial for the teacher to read current and accurate information.

Second, get to know the parent. They are the "experts" on their child's handicap and can often provide the teacher with many excellent books, ideas, and feedback about their child. When teacher and parents work together to achieve certain goals, much can be accomplished.

Third, be open with the other class children about the special needs of the handicapped child, and make sure the other children know the rules about teasing, etc. Inviting an adult with the same handicap to visit the school can be very helpful in dispelling many fears of the unknown that both children and adults have.

Recommended reading

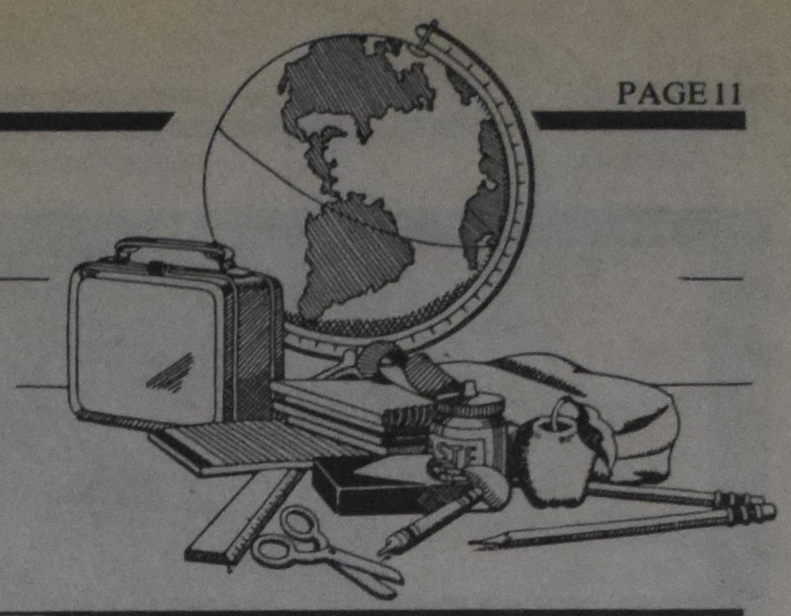
Circles of Friends: People with Disabilities and Their Friends Enrich the Lives of One Another, by Robert Perske, illustrated by Martha Perske. Burlington, Ontario: Welch Publishing Company Incorporated, 1988. 94 pp. $10.00.

Education/Integration: a collection of readings on the integration of children with mental handicaps into regular school systems, by Marsha Forest (ed.). Toronto: G. Allan Roeher Institute, 1984. 87 pp. $12.00.

More Education/Integration, by Marsha Forest (ed). Toronto: G. Allan Roeher Institute, 1987. 176 pp. $15.00.

Achieving the Complete School: Strategies for Effective Mainstreaming, by Douglas Biklen, Teachers' College Press, 1985. 205 pp. $30.00.

Artwork reprinted by permission of the artist, Martha Perske from respectively, *Hope for the Families,* written by Robert Perske. Nashville: Abingdon Press, 1981, and *Circles of Friends*, written by Robert Perske. Burlington: Welch Publishing Company Inc., 1988.



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reasons, have chosen the public school system. One of the things that hurts them most is the loneliness they see in their child every Sunday. All the other children play happily, while their child stands silently next to them, watching with wistful eyes. These families experience real pain every week.

Our expectations

To us, the biggest advantage of having our child educated along with the other children of her church community, is that she develop real friendships with these other children. The second advantage to an integrated education is the learning of appropriate social behaviours. It is the learning of speech and social skills that we want most for our daughter. The reason for this is that for so many developmentally handicapped people, their speech and social skills make the difference in whether they are accepted or rejected as "retards." The learning of math skills, social studies, etc., are important, but not as important to us as the developing of friendships and good socialization.

Some may disagree with our choice. That's all right. It is we as parents who are challenged continually by so many different options, who must ultimately make a decision. While many people present integration as a black and white issue, we acknowledge that there are many grey areas, and we respect the choices of other parents who have opted for a different kind of education.

One of the biggest challenges in parenting a special needs child is being able to make decisions that you believe are right; right in your heart, right for your family, right for your child. Because of the barrage of conflicting ideas, the negative comments, the opposition to integration, the fear of exposing your child to being hurt (it's much easier to protect them in sheltered environments), and a fear of the future, we as parents have to deal continually with the fact that life for our daughter will never follow a smooth, pre-determined course. Each transition in life will be accompanied by heartache, confusion, anger, fighting, and fears.

But because we love our child, and we want the very best that life can give her, and the very best that she can give to others, we can only thank God for the faith and strength he gives us each day and for the leadership he has given in the Christian schools where principal and teachers can say, "We welcome your child, as a child of God, and we will educate your child as best we can."

Wendy de Jong lives in St. Catharines, Ont.

Photo: Edwin de Jong

The de Jong family: Wendy (l), Henry (r), and their two children, Jovita (l), and Michael (r).

Children with Down's Syndrome

God knew us
before we were born
and sent us as special children —
children of promise —
a priceless gift of joy and love.

Racing along life's paths
is not for us —
we march to our own drums —
each moment we live
to the fullest.

Each task set is hard for us to learn,
and yet,
for that, each success
is that much more special.

We love and are loved,
we teach
and we learn,
we laugh,
and bring laughter.

Our footprints are left
in the hearts
of all those
that we meet.

Wilma Alaimo
St. Catharines
(Reprinted with permission)

All I ever needed to know I learned in kindergarten

Robert Faughum

Most of what I really need to know about how to live, and what to do, and how to, I learned in kindergarten. Wisdom was not at the top of the graduate school mountain, but there in the sandbox at nursery school.

These are the things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life. Learn some and think some and draw and paint and sing and dance and play and work every day some.

Take a nap every afternoon. When you go out into the world, watch for traffic, hold hands, and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody really knows how or why, but we are all like that.

Goldfish and hamsters and white mice and even the little seed in the plastic cup — they all die. So do we.

And then remember the book about Dick and Jane and the first word you learned, the biggest word of all: LOOK. Everything you need to know is in there somewhere. The Golden Rule and love and basic sanitation. Ecology and politics and sane living.

Think of what a better world it would be if all of us — the whole world — had cookies and milk about 3 o'clock every afternoon and then lay down with our blankets for a nap. Or, if we had a basic policy in our nation and other nations to always put things back where we found them and cleaned up our own messes.

And it is still true, no matter how old you are, when you go out into the world, it is best to hold hands and stick together.

(*Kansas City Times*, September 17, 1985.)

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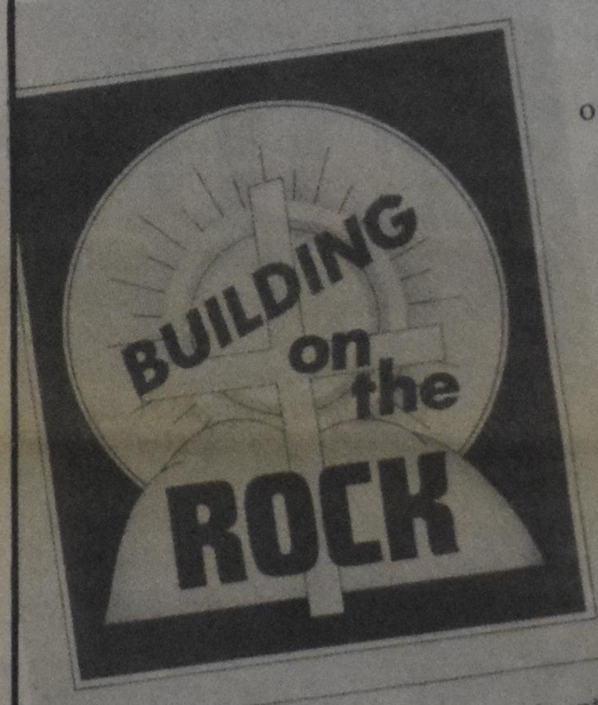

- "His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— **Rev. Bastiaan Nederlof**

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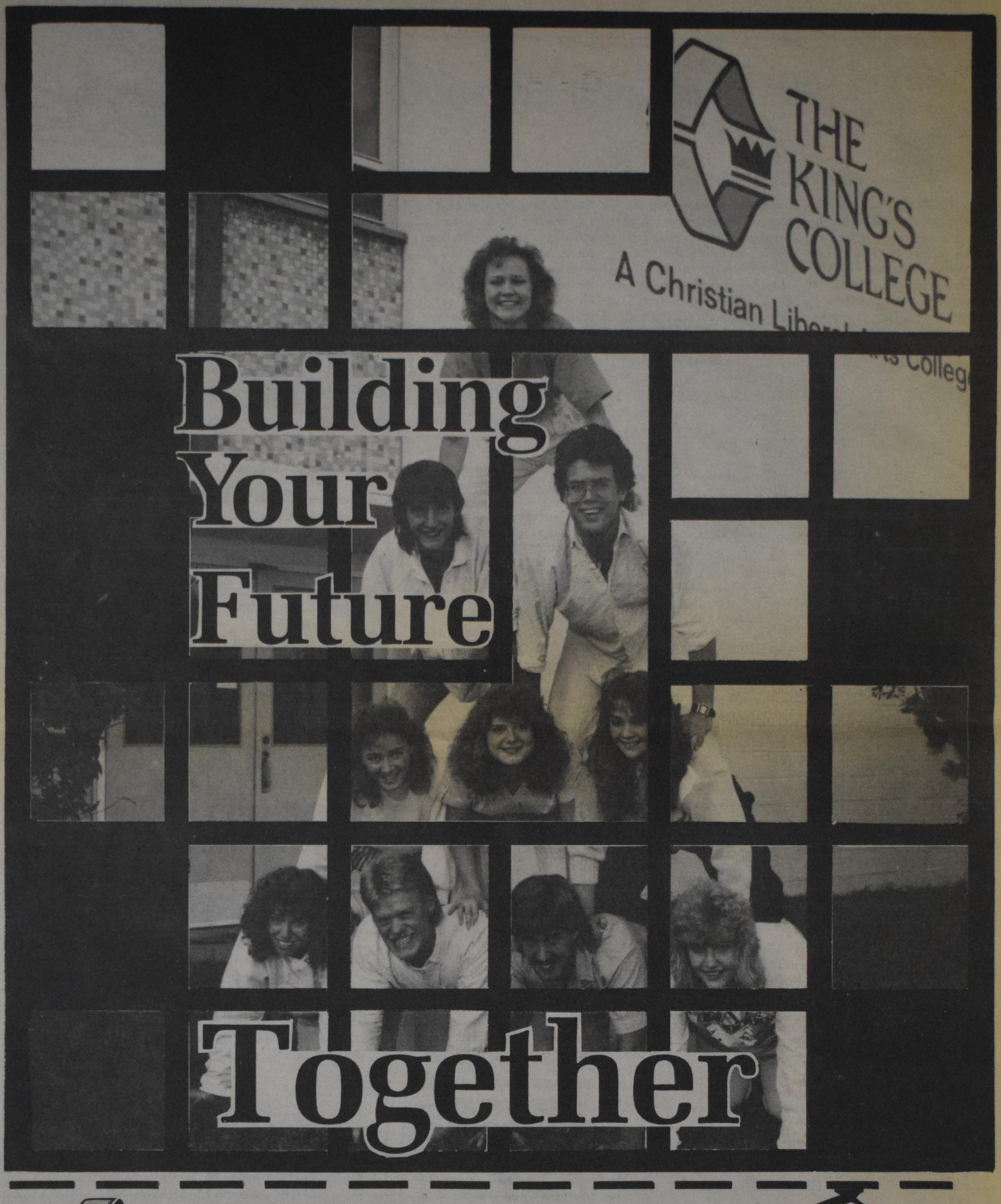

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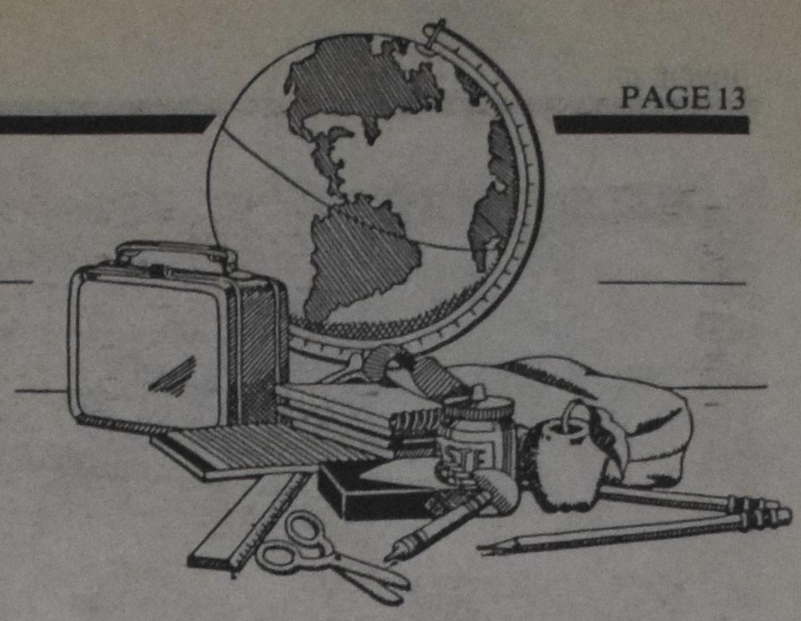

Children out of the ordinary

Adrian Peetoom

* Show me justice, and I'll want to know how you treat your minorities, the poor and downtrodden.
* Show me church, and I'll want to know how you treat your creative thinkers and artists.
* Show me schools, and I'll want to know how you treat your exceptional children.

From 1943 to 1945 I went to the *Prins Maurits* elementary school in *Groningen,* the Netherlands. With me all through those years were two brothers, blond and strong: Ben , my age and "ordinary"; Kik, older and mentally handicapped. If and when I roamed with the one, the other was there too. We ran together through the narrow streets, played hide-and-seek in the alleys, and called the nearby cattle market our playground, especially on market days.

And everyone of the classmates who wanted to play with Ben knew that Kik was to come along and be waited for, included in the games and protected from Catholic and public school bullies. Life outside the classroom was simple: if you couldn't hack Kik, you couldn't have Ben.

But how did Ben and Kik fare inside the classroom? It's strange, actually, that my memories about that are so much vaguer. But then, how could I have developed learning/classroom memories when we were not allowed to talk to each other, work together, learn from each other? What little classroom talk there was, flowed only directly to or from the teacher.

Moreover, everyone knew that a "good" student did the work assigned alone, without behavioural fuss, neatly enough, and in the end received marks between 6 and 8 (out of 10) on the report card. (I still have mine to prove it.)

You can't build good memories that way, for memories are shaped by shared experiences and shared tasks, by people engaged in talk: personal stories communally heard, shared, and retold. Schools don't value any of this very much, even today. No wonder I don't remember much about *learning* in my childhood schools.

So what did Kik do in school? All I can remember is this: He seemed to work with a lot of crayons all the time. It seemed okay for him to just be in our classroom.

Learning I remember

I feel sad and betrayed that that is all I remember about Kik in school. After a long professional life reflecting on schooling, I now have some understanding why the memories of learning in schools (Christian schools included) are so vague, and tend to be overwhelmingly negative also.

Let me just put it this way: It's likely that the official curriculum of those three grades in that school (reading, handwriting, history, geography, mathematics) went in one ear and out another, and was so pitifully skimpy anyway that it didn't matter. It was a curriculum I did not choose, and it clearly answered no questions I ever asked.

Let me tell you what I remember about my learning.

I remember being kept after school hours to "learn" even more than the others: history dates, the names of cities and rivers, spelling and vocabulary. And not because I was curious, but because the school was trying to get me ready for the elitist secondary schools entrance exams.

I most vividly remember the first thing in the morning Bible *stories*, and the Friday afternoon tellings of the great events of Dutch history. Ironically, neither was considered real learning, actually, and the fact that most of the narratives rested on taking great liberty with small textual givens, or rested on very weak historical evidence doesn't matter even today.

I remember learning this the greatest of lies, "You are smarter than most," in the report cards that came my way, in the frantic pace of the mental arithmetic sums, and in the subtle messages about what would come after this school was over, for me and not for others.

Learning about justice

But now, after all these years, I wish that Kik had been the curriculum of our classroom. I wish I had been invited to learn how to take into my own life the needs of Kik as a learning person. I wish I had learned how to learn from him, and how to teach him. Never mind the hundreds of sermons that have thundered past my ears about "doing the Will of God and meeting persecution in life as a result." Bull! I was never persecuted in my life.

Kik was. Daily. Inside classrooms and outside. By me and my fellow students. By the teacher and the school. For what he was, and was not valued for.

By Kik not being the curriculum of my classroom, I was prevented from learning, really learning, how to do justice for those who cannot and will not claw for themselves, how to value and honour those who are extraordinarily different. And because of all that I am less capable of serving God and my neighbour than I could have been.

The *Prins Maurits* school focused on the wrong curriculum in those years. I understand why it did, and I forgive it. Many are the subsequent times I myself have turned away from the needs and joys of other extraordinary people, because they were inconvenient, scary perhaps. I must confess my own sins for doing that, and not only blame my old school. But in this education issue of *Calvinist Contact* I want to call us all to repentance for seeking a school's curriculum outside school walls, rather than in the community of learners itself. Children, not dubious subjects, are to be the curricula of classrooms.

I wish Kik had been able to teach me, and maybe this article is proof that in some small ways he did. And so I dedicate it to him, and to my own uncle Gouke also, who went through a 70-year life being mentally handicapped like Kik.

Adrian Peetoom is senior editor at Scholastic-TAB Publications, Ltd.

Pointing

Jane is a tall, strongly built farm woman.
Today she has to talk to me.
"Seriously," said the message.
What's the matter?
Why a "serious conversation"?
Elaborately she explains.
She wants to end it all.
Dead?
Yes, that's what she means.
And the "why" appears to be her business and not mine.
That too she explains.
But I'm appointed to look after something.
Her cremation.
No, no burial.
"Burn and scatter over the sea."
She's very precise.
Why this?
She spreads herself wide for the answer.
I need to understand it well.
In times gone by, children would yell at her, "Crazy Jane."
Now often people point at her as she walks or shops in the village of her home.
And that's not all. They also talk.
"Look, there goes crazy Jane from the home."
Strollers who walk in the cemetery would see her name on a tombstone. They would point and say, "Look, there lies crazy Jane from the home."
And that's why I have to make sure she will be cremated.
"Scattered over the sea."
Nobody will be able to point an index finger and say, "Look, there floats crazy Jane from the home."
So.
"You make sure it happens that way. Goodbye."
"Goodbye, Jane."

From PORTRAITS by Lise Stilma, translated by Louis Meshusius and Adrian Peetoom.

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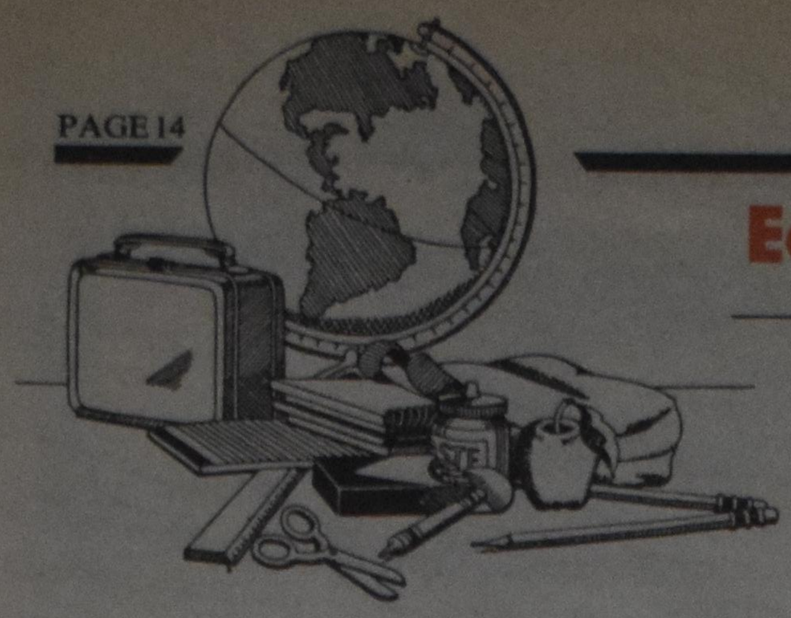
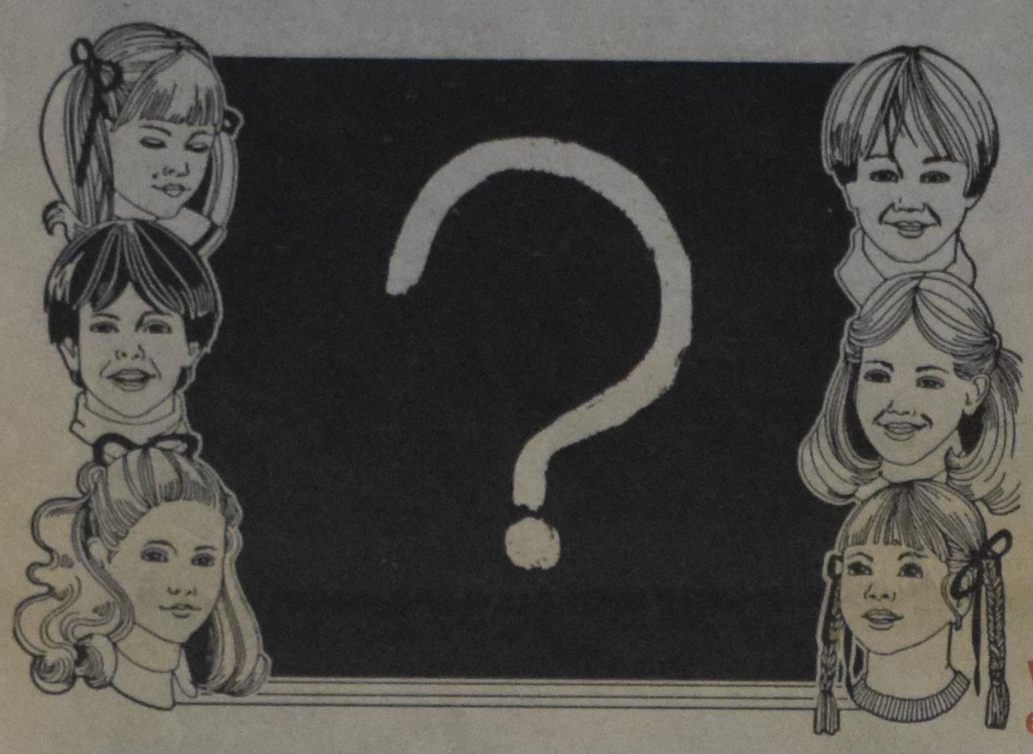


Education

Discover the difference!

Wayne Brouwer

Why do parents send their children to the Christian schools? Why do retired folks on limited incomes give generous donations to Christian schools? Why do young families struggling with huge mortgages deny themselves the things the neighbours have and pay for tuition and busing to the Christian schools?



Possible reasons

Is it because they want to protect their children from the big, bad world out there? The public schools are so godless: all the drugs, and sex, and booze, and foul language there! We must protect our children. Let's build little nurseries for them! Let's keep them locked up in "Reform" school till they're adults!

You know that can't be the reason. Students at Christian schools are no better than those in any other schools. All the language isn't pious there; someone will always slip booze into a party; enough teenage girls have gotten pregnant in the past to prove that sex is alive and well there too.

When Jim and Tammy Bakker began to build Heritage U.S.A., they advertised it as a wholesome Christian community, a place where sinners wouldn't want to be, an amusement park where there would be no evil laughter, a retreat centre where the nearest sin would be at least seven miles away! Sure! No drugs? Tammy finally has to go to a de-tox centre. No illicit sex? What happened to smiling Jimmy?

You can't do that! It doesn't work! You can never isolate yourself from the world, for the world is right within your own heart!

So why do people build and support Christian schools? To provide a better level of education? Are the teachers at Christian high smarter than in any other school? Are the facilities more extensive, and better equipped? Are the academic programs more intense than the Montessori schools? Hardly.

Are Christian schools "Bible Schools"? Wouldn't it be just as easy, and a whole lot cheaper, to provide a Bible study during release-time religious education periods in the public school system? Sure, if that's all Christian education amounts to.

What is Christian education?

There are a host of other reasons one might think of, why people develop and support Christian day schools — down in the States, after desegregation laws were passed, and students of different racial backgrounds were bused from one district to another, bigoted white folks pulled their children out of the public school system, and sent them to the private schools, where the government couldn't send black kids!

In certain circles, Christian schools are elite schools. They show who's got the money. "We're not poor folk! Our children go to private schools!" It's a sign of wealth, of upper middle-class prosperity!

So what's it all about? Centuries ago, the Greek philosopher Plato wrote this:

Youth is a time when the character is being molded, and easily takes any impress one may wish to stamp upon it.

Shall we then simply allow our children to listen to any stories that anyone happens to make up, and so receive into their minds ideas often the very opposite to those we shall think they ought to have when they are grown up?

Shall we allow, says Plato, the perspectives on life we know to be right to be ignored in our children's education?

Shall we teach them geography, we echo, and the places of the great deserts and wildernesses on earth, but ignore the hand of God that formed them? Shall we tell them of the mysteries of the deep, but not equip their souls for the stormy seas of life? Shall we explain the facts of biology and outline the parts of the human body but fail to share with them the glorious insights of Psalm 139:

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.

That's not scientific biology. But scientific biology is incomplete knowledge without that precious insight!

Knowledge not enough

Some years ago a high school teacher received this note from a parent:

Dear Teacher:

I am a survivor of a concentration camp. My eyes saw what no man should witness:

— Gas chambers built by LEARNED engineers.

— Children poisoned by EDUCATED physicians.

— Infants killed by TRAINED nurses.

— Women and babies shot and burned by HIGH SCHOOL and COLLEGE graduates.

So, I am suspicious of education.

My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing, and arithmetic are important only if they serve to make our children more humane.

Education without insight creates monsters! Knowledge without value breeds demons!

And *that's* where Christian education comes in! Knowledge is not enough! Facts are never naked and can never stand alone! Education becomes wisdom when it is surrounded by insight. Oscar Wilde once said: "Only the shallow know themselves!" There are too many shallow people in our world, people who know all there is to know but never see the Hand of God at work in history; people who have all the facts and figures straight and live a surface existence that has no depth of perspective!

Christian education provides knowledge. Christian day schools teach the facts. Christian teachers give data to their students. But they do something so much more: they show perspective; they provide insight; they do what Psalm 107 does: they remind students of life, that the facts are never complete till perspective shows the hand of God in the picture.

A couple of years ago Dr. James DeJong, who's now president of Calvin Seminary, wrote: "Now more than ever, our children and young people need inspiring Christian education that imparts clear values and a sense of being God's unique people in a sinful world."

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Wayne Brouwer is pastor of the First Christian Reformed Church of London, Ont.

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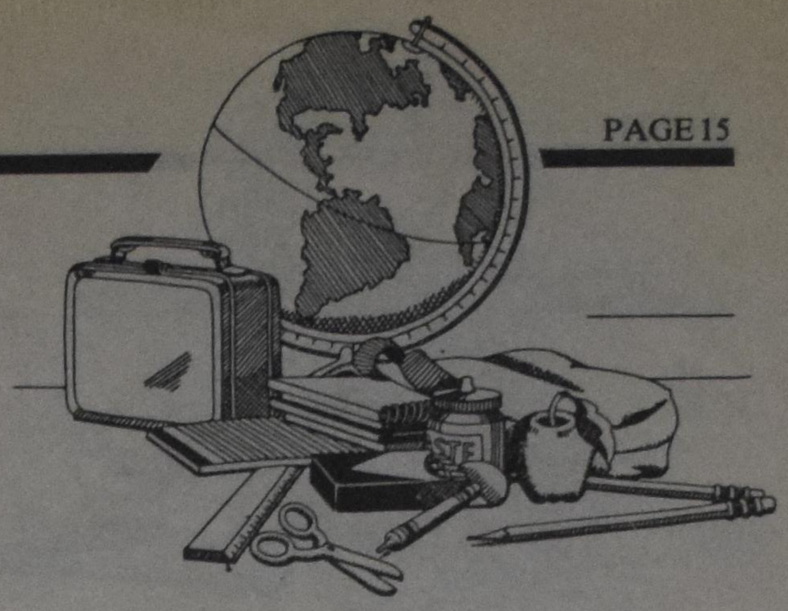
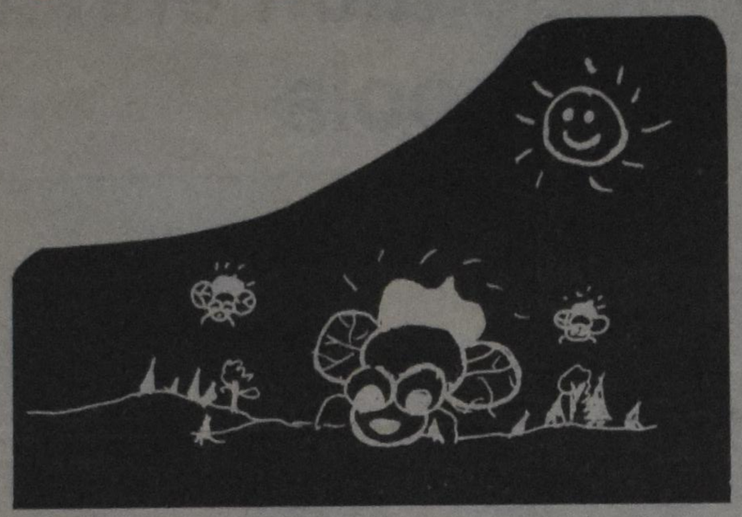
Poetry



How the firefly got its light



In ancient days, fireflies were ordinary flies. They were a bit more foolish, though. They would dare each other. Ordinary flies would sit, talk, and have tea. Fireflies, on the other hand, would zoom around the room playing games such as touch tag, racing, and motorcycles.

One day a fly dared all of its friends at once to zoom through a blazing fire. They agreed, without thinking. After they set the date for the event they went on playing, forgetting the dare.

That night, just to thicken the plot, one of the flies poured gasoline on all of their tails. The next night the flies and the daredevil flies all gathered around a blazing campfire. To make sure they all went through, no one was allowed to chicken out.

"On your mark, get set, go!" shouted all the flies at once. Zoom, all the daredevil flies raced through the fire. "What a blaze. Move back!" shouted the fly who had poured gas on their tails.

Meanwhile, in the fire there was a commotion. Everyone was screaming, "Let me out. Oh, my tail!" They rose out of the fire bumping and nudging each other.

It took days, even months for their tails to simmer down after that exciting expedition. Gradually their tails melted into a cool glow.

The next morning when they came into the sunlight their tails suddenly burst into flame, due to the heat of the sun. It took a month for tails to cool down again. Now they hide in the shade in the daytime so their tails won't burst into flame again. They only come out at night to get revenge on the flies.

And that is how the fireflies got their light..

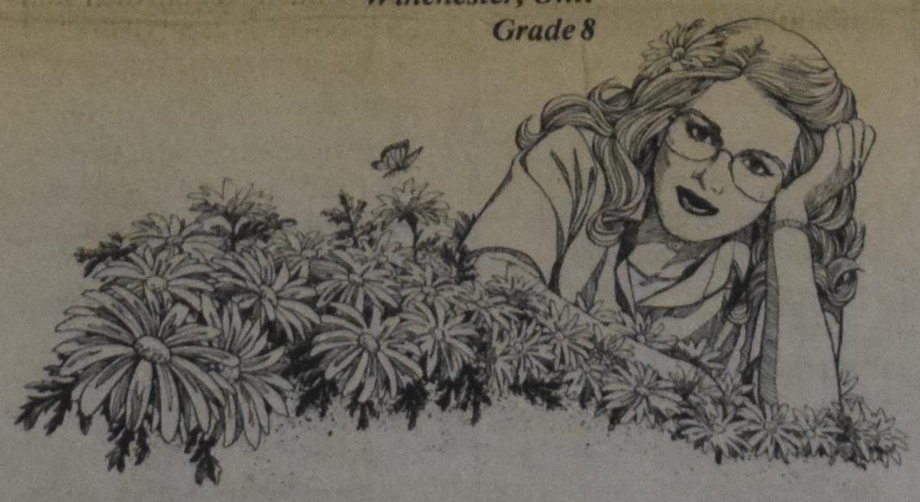
Debbie Ouwehand
Woodstock, Ont.
Grade 4

Please, Lord

Lord, give me your peace
To settle my troubled mind:
Help me to understand,
To see though I am blind.
Your Word, I know, will set me free,
Please, Lord, teach me.

You will never quite get finished,
Your work on me day to day;
And though I try my hardest,
Off the path I seem to stray.
Slowly but surely with You I will be,
But please, Lord, 'till then bear with me.

Andrea B. Veerman
Winchester, Ont.
Grade 8

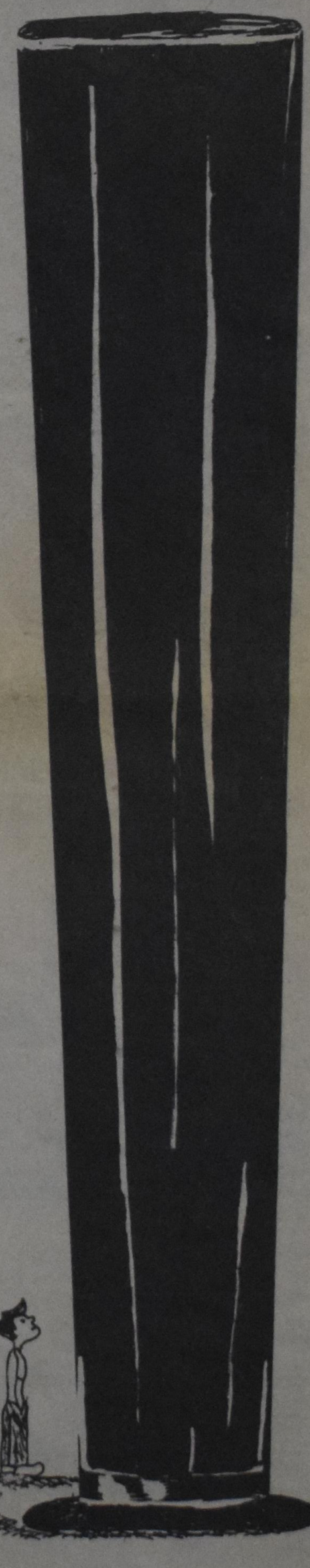


Solid ground

Mostly life's a solid ground
That I am standing on;
But days like these my faith grows weak,
It seems like hope is gone.
But You are there, You see my hurts,
You know the things I face.
It's times like these I realize
How much I need Your grace.
It seems my friends don't understand
(Although I know they care)
But even if I have no friends
You, Oh Lord, are there.
So help me meet tomorrow
With joy in all I do,
And live my days untroubled
Knowing I have You.

Kristin Van Schepen
Senior high school student (Grade 12)
Salem, Oregon

A Tall Tale About a Tall Hat



I once knew a man
Who owned a great hat
Twenty-four stories high.
Just think about that!

Wherever he went
It got in the way
"But I'll never sell it,"
He always would say.

Men offered him money
Ten dollars or so
But he never would let
That good old hat go.

"It was my best friend,"
He told me one day,
"When I was a soldier
Fighting for pay."

"I was in Japan
During World War II
My job was in fighting,
And fighting I'd do."

"In those good old days
My hat was quite small
But just let me tell you
How it got tall."

"One day on the field
My friends all around
I heard a great shot
That shook up the ground."

"A great ball of fire
Came hurtling toward us
A cannon ball fired
Straight at my friend, Gus!

"I stepped right in front,
And told him, 'Look out!'
And held out my hat,
Ignoring his shout."

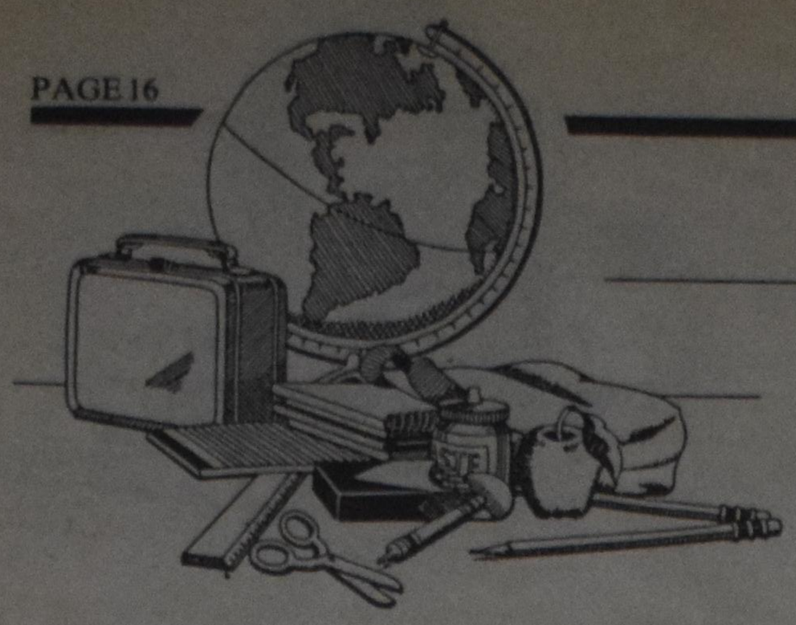
"On came that ball,
Fast as a shot,
Right into my hat
And stretched it a lot!"

"It went quite as far
As a building is high,
Twenty-four stories,
I won't tell a lie."

"And that is my story
About why my hat
Is so, so tall
And my great friend, at that."

Yes, I once knew a man
With a very tall hat,
And boy, can he tell stories,
I'm telling you that!

Rebecca Ouwehand
Woodstock, Ont.
Grade 7



Feature

Special education enriches Christian schools

Illustration by Martha Perske.

Robert VanderVennen

Recently I contacted a number of leaders of Christian schools which are members of Christian Schools International in British Columbia, Alberta and Ontario to learn what they are doing for students who have special needs. What they told me is a heartwarming story which I'd like to share.

We'll start with Covenant Christian School in Leduc, which is one of the leaders in special education among Christian schools in Alberta. The principal and teaching staff say they have simply responded to the needs of the students. Sheryl Grunwald works half-time with eight special-needs students, usually going right into their classroom and working with them individually for half an hour at a time. Sheryl has a resource room for children with special needs, but school policy is to withdraw students from the classroom as little as possible.

Over a three-year period she and the classroom teachers have been working into the regular classroom a mentally handicapped child who is not educable but is considered to be "trainably handicapped." This student now stays in the classroom with the other children her age. Schools in the past would not have dealt with children having this degree of handicap.

West Edmonton Christian School has a blind student, Jennica Ferguson, in Grade 1. She is learning braille with the help of her full-time teacher aid, Janna Biffert, who is trained to work with blind children. Jennica's classroom teacher took a special two-day workshop on how to work with blind children.

"It is exciting to see how Jennica has integrated into the classroom," says Assistant Principal Marian Piekema. The school gets some financial help from the Alberta Association for Visual Impairment, and the teacher aid's salary is paid by Alberta Social Services, but Ary DeMoor says "You need to beg and fight for their help."

"Special education is a priority in Ontario Christian schools affiliated with Christian Schools International," says curriculum co-ordinator John Stronks. These are brave words because the government of Ontario provides no funding of any kind for these schools.

Timothy Christian School in Rexdale (Toronto) was one of the first Ontario Christian schools to undertake special education. At present 20 to 25 students of the total enrolment of 174 tap into the program. Five students spend at least an hour-and-a-half a day working with special education teachers Edith Klein-Horsman and Lorraine Groot. Timothy has a basic remedial program in which the special work takes place outside of the regular classroom.

One of the special education leaders in Ontario is Herb Goodhoofd, principal of London Parental Christian School. Herb taught special education in the public schools for eight years before teaching in the Christian schools. The program in his school is strictly remedial at this time, with a teacher working in it half-time, but he hopes to start an enrichment program soon. Herb feels that today Christian schools are serving many children who would have needed to attend a public school 10 or 15 years ago to receive special services.

The John Knox Christian School in Wyoming, just east of Sarnia, has been serving blind student Jeremy Anjema in Grade 8. Jeremy atended the Brantford School for the Blind for four years, and went to a public school for two years. He is helped in John Knox school by teachers Anne Tuinstra and Thea de Groot, both of whom have taken braille instruction, and by a half-time teacher aid.

The school tried without success to get some financial help from the Ontario Ministry of Education. The Lions Club has come through for them very well, donating all the necessary equipment, including a $7,000 computer which prints out in braille. Jeremy expects to enrol in Sarnia's Lambton Christian High School in September.

Brampton has enrichment program

Irene Simpson is a full-time special education teacher at John Knox Christian School in Brampton, which has one of the most fully developed programs among Christian schools in Ontario. She has an enrichment program in which four students in grades 4, 5, and 6 work in depth and with broader scope on themes dealt with in the general classroom. She says that right now they are working on the theme of *homes*, getting into surveying techniques, building construction, mechanical drawings, conservation and ecological issues, and also what a home and family really are in Christian terms.

Brampton also leads Christian schools by having a new speech-language program, which particularly helps four students. They have employed a speech therapist for one hour a week, who has advised teachers as well as helped individual students.

The Brampton program also deals with emotional and behavioural problems. Simpson says, "With changes in lifestyle in Christian homes we see problems in the schools

Continued on page 17 ...

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• Christian Perspective

permeates the entire curriculum through the use of Christian textbooks and learning materials written by committed teachers and produced by OACSS and CSI.

• Curriculum Organization

follows the general pattern suggested by the Ministry of Education.

• Certification

All teachers are certified and meet Ontario professional standards.

• Achievement

In addition to each school's own assessment, students participate regularly in national tests and competitions and score well above the national average in all subject areas.

• Evaluation

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• Family Basis

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An OACSS School is personal

• Responsibility

The Board of Directors is elected by the parents, not by a church council or the government.

• Community

As many as twelve denominations support Alliance schools in any one town or city. The school is open to all who wish to benefit from Christ-centred education.

• Sensitivity

The school, while directed by Reformed principles, encourages a broad understanding of the Christian life and witness in Canada.

• Intimacy

An Alliance school is a small, caring community of adults and children in which each individual is encouraged to develop their God-given talents.

Teachers know the child and the family and are dedicated to preserving a family-oriented Christian lifestyle.

• Open

Parents are involved in all aspects of the school's operation. They make decisions, they are consulted, they participate, and they see what is happening in the school.

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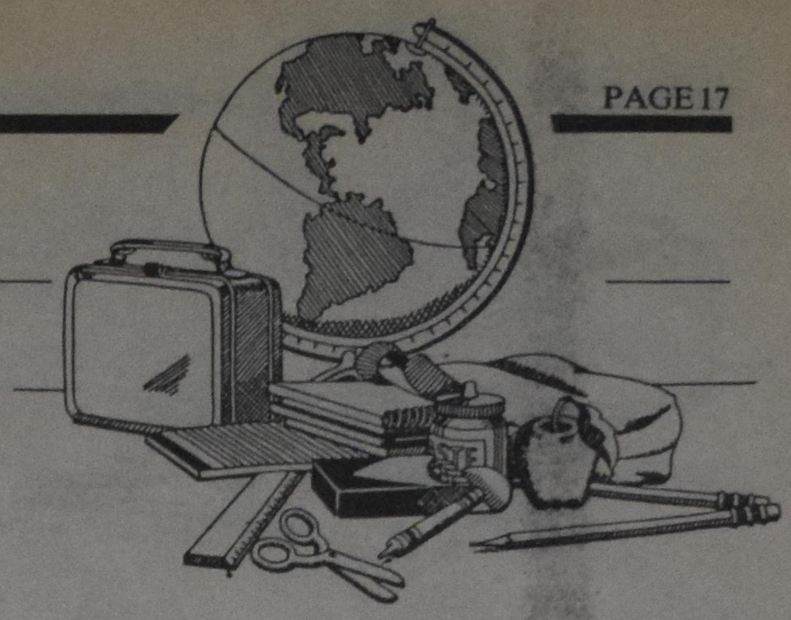
For Church news see page 25



... continued from page 16.

that we have not seen before." The school is special also in its ethnic mix of students, which includes blacks, Chinese and Koreans.

About 22 students in Hamilton use the services of Sue Deschissert, who has an 80 per cent full-time equivalent special education position at Calvin Christian School. She works with special students of all ages outside of the classroom, mostly one-to-one, but sometimes with groups of up to four or five students. Most of these students receive help in language arts and mathematics. She does quite a bit of testing and evaluation, but students go to McMaster University for psychological or auditory testing.

Calvin school has a Grade 4 student in a wheel chair from spinal bifida and also a Grade 1 student with Down Syndrome, who is assisted by three mothers who take turns as teacher aids.

B.C. money permits exciting programs

The most exciting developments in special education right now are taking place in British Columbia because of the money the province is making available. Not only does the province contribute money for all students in approved Christian schools, but the Ministry of Education has set aside $2 million specifically for special education in independent schools.

Perhaps the most developed program in B.C. is that in Timothy Christian School in Chilliwack, a school that serves 420 students from kindergarten through Grade 12.

Timothy's program was started several years ago by William Van Dam, vice-principal of the elementary school. The special education program has two full-time teachers and three full-time teacher aids. One of the teachers, Doug Stam, will soon be receiving a master's degree in learning disabilities from Simon Fraser University.

The faculty works with a blind student, who has a full-time teacher aid, a student with severe cerebral palsy, and others with hyperactivity and severe learning disabilities. The school takes pride in its willingness to serve students with any handicap or disability that may turn up in its supporting Christian community. All the special students are kept in the classroom as much as possible, leaving it only when necessary.

For students who are a couple of years behind their peers in academic development the teaching emphasizes issues dealing with daily life. Students learn to apply what they know and to develop strategies for productive life as good citizens.

Use of consultants

Timothy Christian School makes use of consultants like a speech pathologist, an itinerant teacher of the blind, and the head of learning disabilities for the public schools.

Abbotsford Christian Secondary School has a half-time learning assistance teacher, plus a full-time teacher aid who works with two blind students, both of whom are doing extremely well, says Principal Dwight Moodie. They also serve a Grade 10 student who has a learning deficit from brain damage.

John Knox Christian School in Burnaby has had its program for about 10 years. It serves as a centre for special students from Christian homes who are transported from various parts of the lower mainland. The school main-streams students, serving them in their own classroom as much as possible, but it also has a separate classroom in which a full-time teacher, Mabel Wong, serves seven students with more severe handicaps, including some who can hardly speak. Those students may spend from 10 to 40 per cent of their time in the regular classroom.

The sum of the matter is that Christian schools have done a great deal in the past 10 years to incorporate children with special needs into the classroom. The considerable financial struggles are being balanced by the joy of bringing blessing to many people, not the least to the school community itself.

It is said that a visitor to a school found what seemed to be an unusual number of special children in the school. "Why are there so many handicapped students here?" she asked. A teacher answered, "We're just lucky, I guess."

Children are not cars

... continued from page 1.

Marsha Forest is committed to healthy living. Four things, she claims, are important to the health of any person: to be loved by family and friends; to belong to a family and a community; to have a sense of power (accomplishment); and to have fun. These are not the criteria by which we tend to judge success in school.

"I hate the term 'gifted,'" said Forest, because it shuts out handicapped people. Any move to lump handicapped people together in special schools or classes denies their capacity to live healthy lives — lives full of love, belonging, accomplishment and fun. "Children are not cars —," said Forest, "they don't need to be fixed." The only prerequisite for being fully integrated at school, she quipped, "is breathing."

Circles of friends

Trying to fix handicapped children before they are allowed into the world has deprived them of something critical to healthy living — a circle of friends. In the video, Marsha Forest demonstrates, with the help of May's classmates, how much we value the circles of friends around us; an inner circle of close family members, around that a few ever widening circles of friends and acquaintances and then a circle of people, like teachers, who are paid to be our friends.

Sketching the circles of friends around a typical handicapped person clearly shows the emptiness between that person's family in the inner circle and the host of paid professionals (Forest calls them 'Molly Maids') in the outer circle. Forest is committed to encouraging the development of circles of real friends for all children, whatever their label, and she holds up a new book by Robert and Martha Perske with the title "Circles of Friends" as a testimony to the possibilities.

Sharing the vision

The success of integration, said Marsha Forest, depends on vision not money. It depends on "leaders with guts," and on parents who get mad when their children are denied the right to belong — on parents like the Batts in St. Catharines who send their daughter by taxi to school in Hamilton every day so she won't be left out.

Henry de Jong and his wife Wendy are parents of two children (aged four and two), the youngest of whom has Down's Syndrome. They live half an hour from Hamilton. More information about the video and the book mentioned in this report can be had by writing or calling: Henry & Wendy de Jong, 430 Vansickle Rd., R.R.#3, St. Catharines, ON L2R 6P9. (416) 682-8941.

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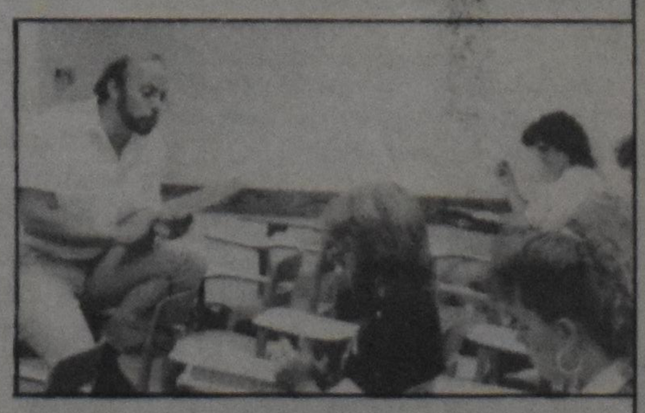

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Small can be beautiful

Alyce Oosterhuis

Decentralization would develop schools that took care of their own business, rectified chronic problem and communicated effectively with parents. Those associated with small schools would become increasingly creative in designing alternative programs of instruction .... The potential for developing an increased sense of ownership on the part of those associated with the local school would be vastly enhanced (Goodlad, 1984, p. 276).

After 25 years of teaching, directing and evaluating in small schools, these positive comments by Goodlad struck a responsive chord. I began in a small (100-student) elementary school in 1962 and I am at present in a small (200-student) Christian college. In the variety of settings I experienced, smallness provided distinct advantages for students, teachers, principals, boards and parents. Students experienced a sense of belonging and uniqueness; dedicated teachers felt personally responsible for their students' well-being; principals were aware of school and individuals' needs; boards were involved in crucial decisions and held accountable by the community; parents were supportive and proud of "their" school.

Smallness also created disadvantages. Curriculum variety was limited by staff size and expertise; teachers were overburdened by teaching and community demands; principals became "demigods" in their school kingdoms; boards overreacted to "teacup" crises; parents tried to exercise ownership for what went on in the classroom. Principals were appointed to or removed from office; teachers were encouraged to stay or leave; board decisions were embraced or denounced — and these events were often accompanied by community gossip and/or parental withdrawal of support. In small Christian school communities dissension was often accompanied by arguments of faith and/or morality with the unpleasant consequence of polarization in the community. In small, private non-Christian school communities, the arguments tended to undermine the educational quality in the school.

At its best, a small school is a vibrant, cohesive and integral whole; at its worst it is a greenhouse with smashed window panes. Yet smallness by definition does not have to take into account the ugly with the beautiful, the intimacy with the abuse. Small can and should be beautiful, but for its inception and its maintenance it requires ground rules which are clarified for all concerned.

Rule No. 1:

The school is to serve others

Acknowledge in word and deed that Christian schools are established first and foremost to educate/nurture children to walk with God in his Kingdom. Schools are not established to satisfy our own ambitions, pride or self-glorification. Schools are intended to teach service and to lead others into a life of service.

Many Christian schools have statements to this effect in their constitutions, but such statements are infrequently reread to remind all concerned as to the purpose of their educational endeavours.

Rule No. 2:

Structures must be in place

"Authority and responsibility need to be distributed and differentiated across the system." (Goodlad, 1984, p. 274.) Lines of authority and accountability need to be clearly spelled out for staff, committees and boards. Specific job descriptions and mandates need to be given to distinguish the tasks of teachers, principals, committees and boards. Small schools often begin with the structure and atmosphere akin to that of the family. Unfortunately, this often encourages too much of a concentration of power in the hands of father-principal without a counterbalance of mother-refuge (i.e., assuming the autocratic family pattern is the small school norm). Too much power in any one person's domain leads to a frustration and perceived helplessness for those who share accountability, i.e., the teachers, parents and board.

Rule No. 3:

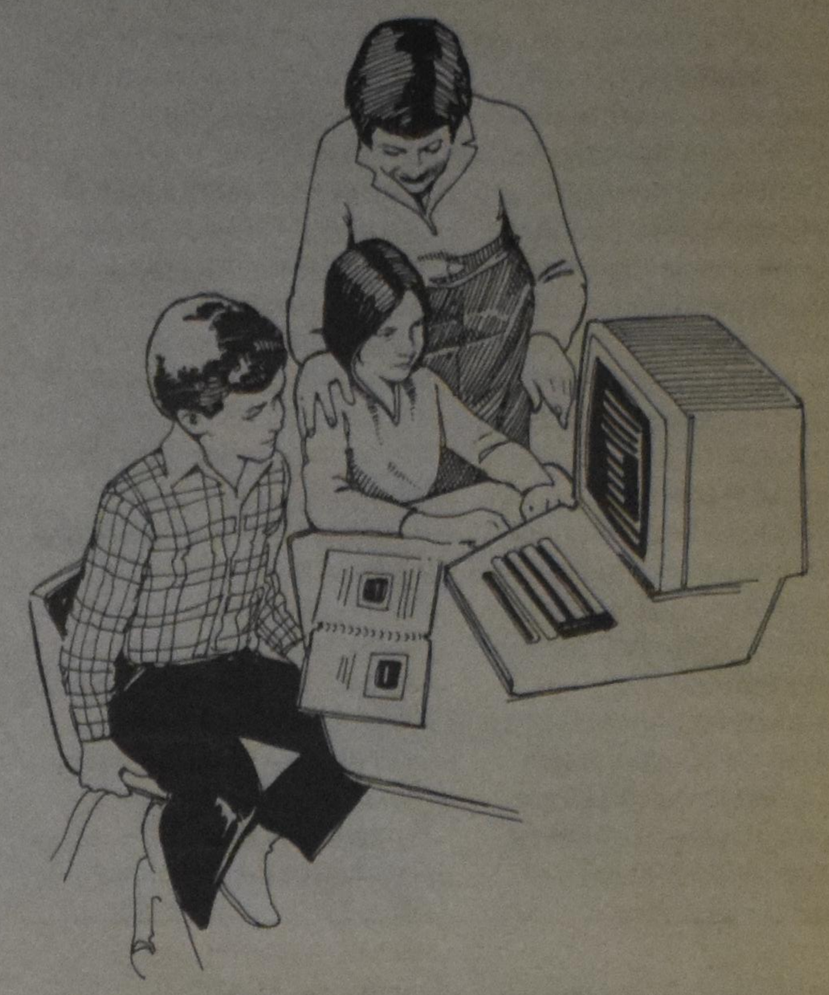
Let them do their job

The professionals who are hired to teach and to administer in the school should have their expertise recognized in the jobs they perform. It may occur that there are community/parent members who have greater expertise, but they are not employed to teach or administer. Their task is to encourage and assist when needed. The support and encouragement from others maintains a wholesome nurturing atmosphere more than a critically confrontive stance. If teachers feel supported by principals who feel supported by boards who feel supported by the community, then learning and teaching is at an optimum level.

Rule No. 4:

We all have our limitations

Limitations of expertise are to be recognized and acknowledged as givens for all those concerned. The principal may be gifted in administration, but lack the ability to be a master-teacher. The teacher may be articulate and capable in the classroom, but lack the courage to speak up at committee meetings. The parent may be adept at organizing potluck suppers, but lack the ability to chair meetings.



Too often our expectations of others are global and undifferentiated and we advance those with the highest academic degrees and/or greatest vocational success to a level of incompetence.

Rule No. 5:

Confidentiality is vital

Agree to confidentiality at all levels of school management, teaching and decision-making. Christian schools have been harmed more frequently by "insiders' gossip" than by "outsiders' critiques." When Jack Jones, the board chairperson, is also the brother-in-law of the parent who has lodged a grievance against the school principal, the tendency to spill all often leads to polarization within a community.

Rule No. 6:

Accept decisions

Decisions are to be based on specific grounds. Once decisions have been made, they are to be accepted and publicly endorsed by all concerned, even if the decisions did not receive unanimous support in the debates. From the perspective of the school's well-being, it is better to live with a "bad" decision than to stir up community unrest or to revoke a decision.

Rule No. 7:

Conduct evaluations regularly

Conduct evaluations at all levels at regular intervals. Time can be set aside at board meetings for self and/or external evaluations. Principal and teacher evaluations are most beneficial when they are conducted at various times throughout the year rather than as one-shot affairs prior to contract issuance times. The emphasis on evaluation should not be primarily the hiring/firing of personnel, but the improvement, encouragement, upbuilding of each other.

Rule No. 8:

Respect lines of communication

Establish lines of communication clearly in the minds of all concerned. The line of teacher/principal/education/committee/board serves as the model for parents to channel their concerns and enables boards to discuss policies rather than the "exorbitant" amount of homework John has to do in Grade 3.

Adopting these rules for schools will not prevent all problems nor avert all crises. They may, however, provide a starting point for honest discussions of our vulnerabilities and need for common understanding of our roles as teachers, principals, board members. The forces of evil impinge no less on a small school than they do on a large school, but the options of withdrawal or insularity are not available to those who live and work in a small school community. Small can be beautiful when we can nurture each other to serve in God's name.

Reprinted from Prairie Patchwork, *Edmonton, Alta.*

Dr. Alyce Oosterhuis teaches education at The King's College, Edmonton.

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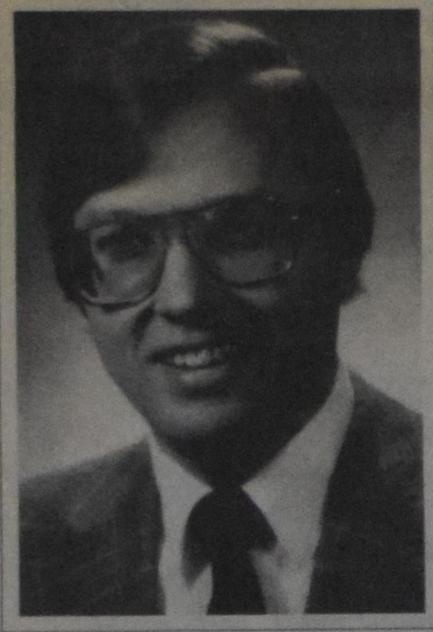

Dr. Lyle D. Bierma
Associate Professor of Theology

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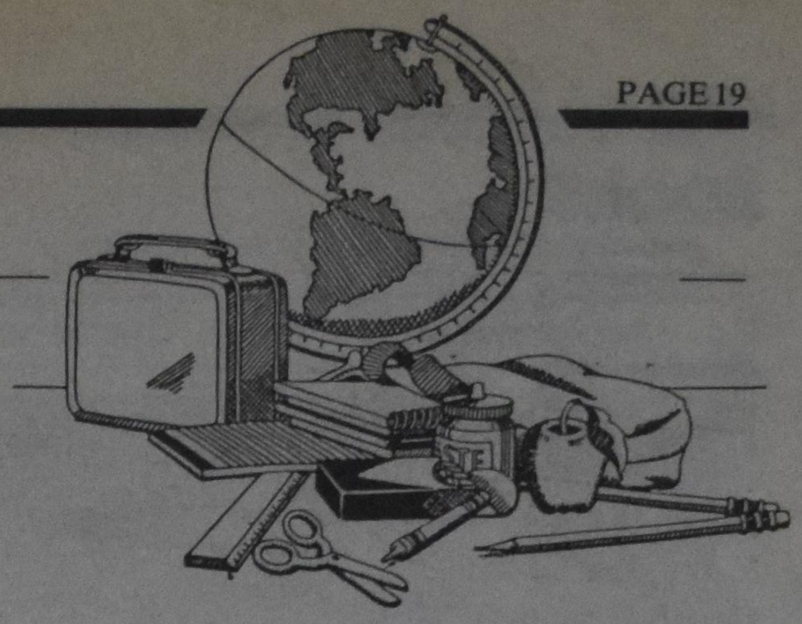


The "Whole Language" way of teaching language

Robert W. Bruinsma

In elementary school lots of effort goes into teaching and learning language. There have always been keen debates among educators about how best to teach children to read and write. Canadian teachers are now in the forefront of a new language arts teaching movement known as Whole Language teaching, which is being used in many Canadian public and Christian schools.

How do infants learn to speak a language? It would seem that the more we can learn about that process, the better insights we may gain about learning to read and write.

By the age of four most children have a remarkable command of their native language. Linguists have written large and learned books to describe how this happens, but have so far only scratched the surface. Yet small children learn the complex rule systems of their language with relative ease. They can't tell you what these rules are, but they demonstrate their understanding of them quite convincingly.

How do children learn to talk?

Children certainly do not learn to talk by having someone sit down with them to teach them, bit by bit, the formal rules of the language. Even if this were possible, we wouldn't know where to start. Imitation alone is not enough. Rewards for correct speech and punishment for mistakes are not the answer.

Parents respond when their young children make sense with their spoken utterances. Children learn to talk without undue difficulty by listening to those around them use language in meaningful ways. All children are created with an innate urge to make sense of the world around them. They quickly learn that speech allows them to label, sort, put in sequence, and classify experience in meaningful ways.

Why learn to speak?

Children learn to talk in order to make sense of their experience and share it with other human beings. Failure to learn to talk will cut children off from the most meaningful interaction with others. They want to join in with others.

Learning a foreign language

The nearest we adults can come to learning to talk from scratch — and study what is happening — is to learn a foreign language. We can do that in one of two ways. One way is to immerse ourselves in the speech of others using a language new to us. That is how French immersion schooling works, and how most immigrants learn their new language.

A much harder way to learn a foreign language is to go to school and have it taught to you bit by bit. Piece by piece we try to build up our understanding of the language. This is how foreign language is generally taught in school. It is hard work and the results are usually not very satisfactory.

If we teach English in school, and follow the pattern of foreign language learning, which of the two methods should we use? Unfortunately we mostly use the second method, treating listening, speaking, reading, writing and viewing as if they were completely foreign activities for children.

In fact it is not learning their language which is foreign to children, but our way of teaching them which is. Much language arts instruction today operates on the principle of "fill in the blank and find out whether you are right or wrong." Learners are presented with one small item of learning after another, with a test to insure it is learned before moving on to the next step. Learning language is thought to accumulate by taking enough small steps.

With this method there is undue emphasis on isolated aspects of language: letters, letter-sound relationships (phonics), words, sentence fragments, or single sentences. Often, particularly in textbooks, there is no cohesive meaningful text and no situational context. Learning bits and pieces, isolated words and skills, is given higher value than making sense of real stories and expository passages. This way of teaching is reinforced by the common use of basal reading materials: workbooks, drill sheets and tests which supposedly move children into reading by building up reading skills in a sequenced, incremental fashion.

Now it should not strike us as remarkable that many children are thoroughly confused by this type of instruction. It is completely disembedded from the normal, meaningful contexts and uses of real language. The only place language is used this way is in school. And the child who does not learn well this way is often given "remedial instruction" which consists of even more bits and pieces. It is no wonder that such remedial programs seldom remediate — the cure is simply a greater dose of the same disease.

Enter *Whole Language*

There is a different and better way to teach language, and happily, many teachers in Canada have discovered it. They have become known as "whole language" people. They believe that learning is a natural activity for children. They believe that children learn language from wholes to parts, not the other way around. They say that children learn to sort out how language works by being surrounded by supportive experts (adult speakers) who use whole language to get things done. If you wonder whether this is true, consider that more and more children are coming to Kindergarten and Grade 1 already knowing how to read. Studies of these so-called natural readers indicate that nobody has "taught" them how to read, if by teaching is meant a conscious, formal effort to instruct children by typical analytic school methods. Rather, these children have grown up in families where books and writing were as natural a part of the environment as was speech. These children have been read to a great deal, have had letters and labels and signs pointed out to them, have seen older siblings and parents reading and writing and have wanted "in" on this business of reading and writing because they needed to in order to make sense of the world around them. Kids want to join the adult world, and if adults in their world demonstrate (not just say) that reading and writing are important, and if they are willing to be supportive, non-judgmental collaborators with kids, they will learn to read and write just as they learned to speak.

The Whole Language classroom

The Whole Language classroom is physically a place that signals the importance of language and literacy. A wide variety of print materials and literacy tools abound. The classroom must be filled with books, at least 100 or more per classroom. Teachers should become familiar with children's literature and must demonstrate a love for books and language in their own lives. But whole language classrooms must also have other print resources available: magazines, newspapers, signs, labels, instruction manuals, games requiring reading, and the like. Literacy tools such as pens, pencils, crayons, felts, typewriters, word processors, ditto machines, erasers, rulers, stencils, paper and glue must be readily available to children at all times. Learning centres are designed to involve children in reading and writing both for their own sake and also for the usual content organized into such disciplines as math, science, social studies, and Bible. In short, the Whole Language classroom is one which invites children to talk, chant, sing, view, read and write about the rich diversity of things and ideas in God's creation.

Principles of Whole Language pedagogy

Some principles guiding this way of teaching and learning, summarized by Kenneth Goodman, are these. Programs must build on what children already know about language, and the contents must be useful and meaningful to children here and now. Literacy develops from whole to part, from concrete to abstract, from the familiar to the unfamiliar. Understanding and control of the *form* of reading and writing follows *function*. There is no hierarchy of sub-skills and no universal sequence. Making mistakes is part of learning, so risks in learning are essential. The most important question a teacher can ask in teaching reading and writing is "Does that makes sense?" and students must learn to ask themselves the same question. Materials for instruction must be whole texts that are meaningful and relevant, not special texts made up to teach reading and writing, and not exercises that chop language into bits and pieces to be practices in isolation from a whole text.

In Whole Language instruction skills are not taught in isolation or as ends in themselves. Children relate meaning to what they see in print through shared reading, choral reading, selections read aloud by the teacher, and listening and reading along. Once children have a bank of literacy to draw upon, they can begin examining the smaller pieces of language — sentences, phrases, words and letters. But these smaller pieces of language are always best looked at *after* they have been met in meaningful contexts.

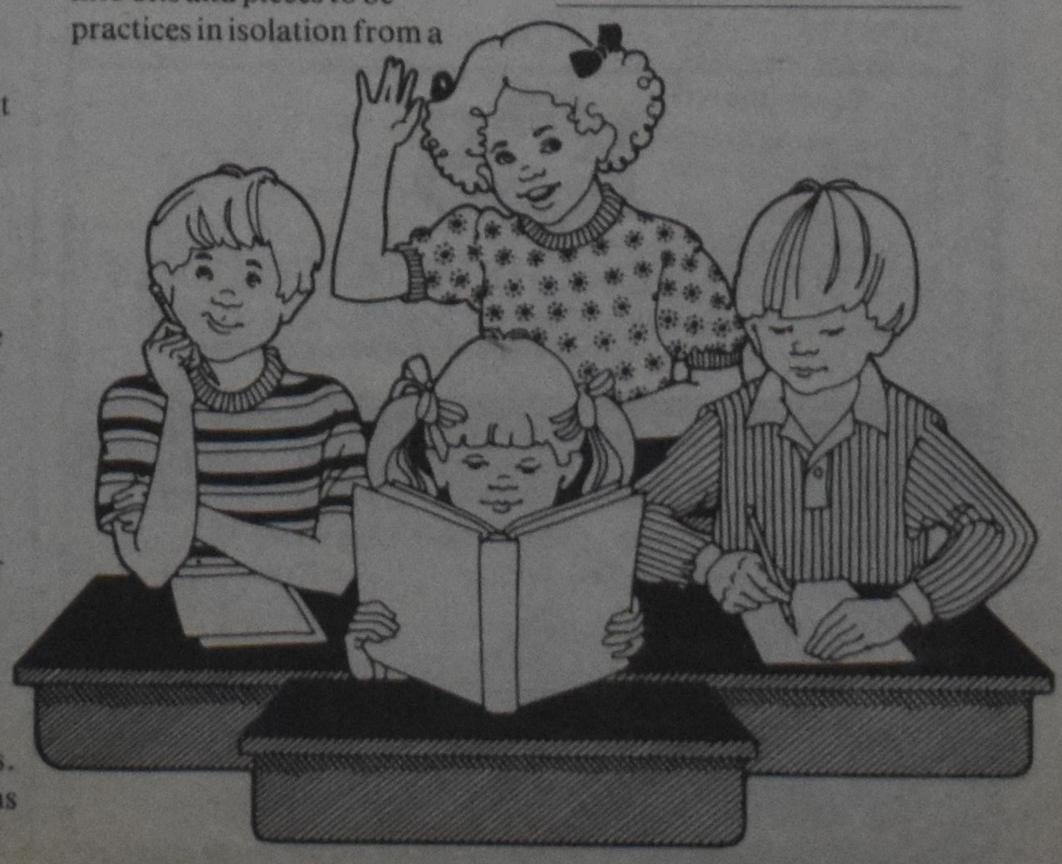
Christian teachers and parents should welcome this language learning/teaching movement which seeks to break the grip of mindless behaviourism in the classroom. By using a Whole Language approach, the power of literature and real uses of reading and writing will work their magic on the mastery of skills and help children to become eager and independent readers and writers.

References:

1. ***Insult to intelligence: The bureaucratic invasion of our classrooms, by Frank Smith. New York: Arbor House, 1986.*** This is a book written in non-technical language. The checklist on pages 265-269 is alone worth the price of the book. See the review of this book in the March 25 issue of C.C.

2. ***What's whole in Whole Language? by Kenneth Goodman. Richmond Hill, Ont.: Scholastic, 1986.*** This short (79 page) book sets out in non-technical language what Whole Language is and isn't about. A good introductory primer.

Dr. Robert W. Bruinsma is associate professor of education at The King's College, Edmonton.



Books

Robert VanderVennen, book review editor

Christian living

Friends enrich the lives of one another

Circles of Friends, by Robert Perske, illustrated by Martha Perske. Burlington, Ont.: G.R. Welch, 1988. Paperback, 94 pp., $10.95. Reviewed by Jessie Schut, Edmonton.

Robert Perske has spent most of his life working with people with severe disabilities. He has seen many changes in society's views and treatment of people who are labelled "not normal." At first they were taken away from their families and neighbourhoods and put away. Later disabled people were returned to their neighbourhoods, and parents were encouraged and helped to provide for the needs of their disabled children.

Now times have changed again. Something was still missing. Perske says, "People need friends. Nobody can be fully present or participate in a neighbourhood without friends."

Perske is challenging the Christian community to walk the second mile and do what we know is right. His short, one- or two- page stories document what happens when adults and children become good friends with people once thought too limited or strange for life in ordinary neighbourhoods.

We meet Tom Miller who helped his friends Tom Houlihan and Ollie Webb achieve an independent lifestyle, and to whom in turn he feels he can go whenever he needs help. We meet Clarence, blind and once thought to be severely retarded, who learned to play a variety of musical instruments with the help of his friend Ziggy, a psychiatric nurse. Now Clarence lives in the community and attends opera performances, sings in a choir and contributes to community life.

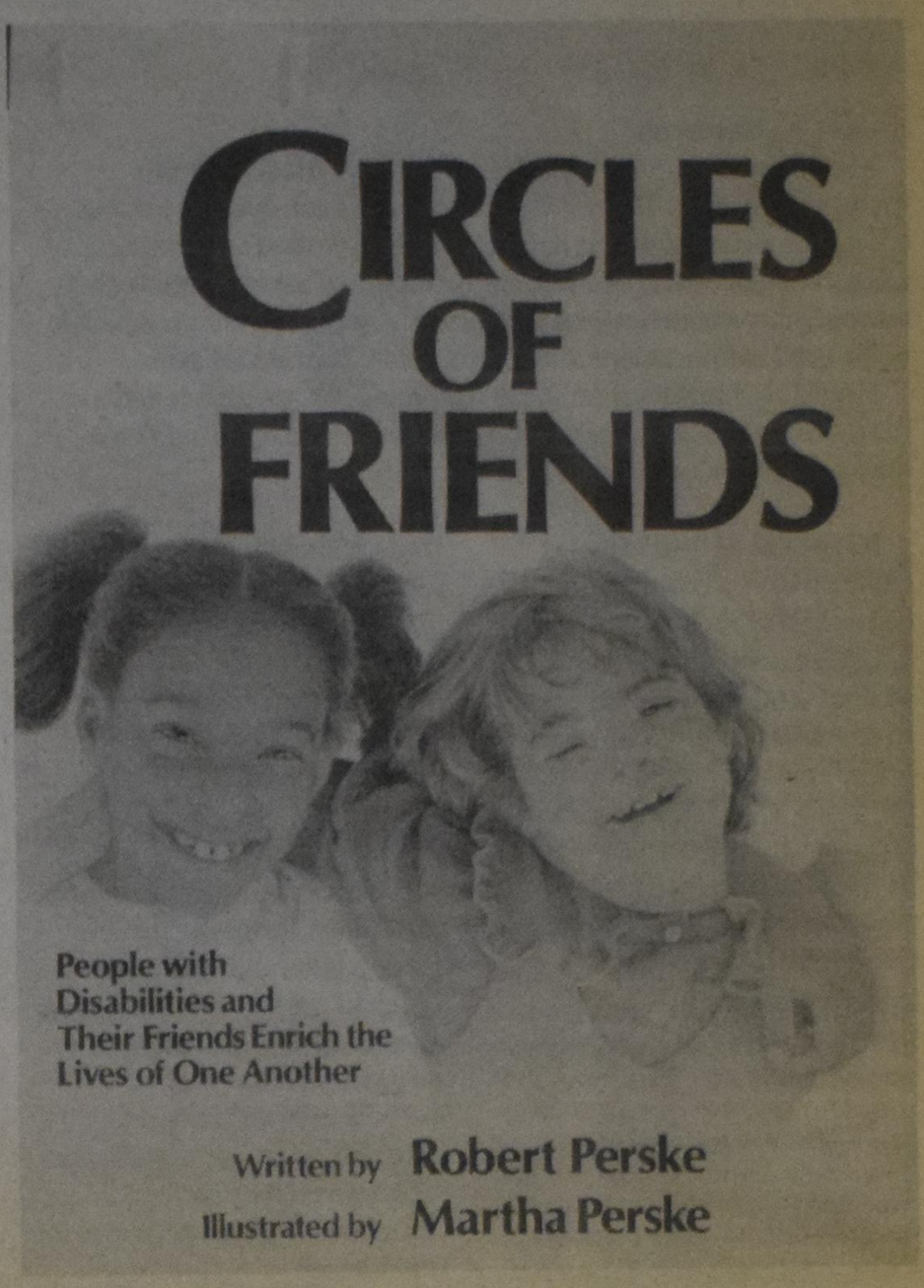
Just ordinary friends

We get a view of what has happened in many schools where children with developmental disabilities have been accepted and integrated into regular classrooms. We meet some of the friends who have made that possible. All of the people whom we meet would deny that there is anything "special" about their relationship. Like any other friendship, there is give and take that enriches life for both parties.

Every now and then, turning the pages of the book, we hear Perske ponder as to why friends are important, and why it's easier to be a do-gooder than get involved in a true friendship. We are confronted by Jesus' words, "My commandment is this: love one another. The greatest love a person can have for his friends is to give his life for them. And you are my friends if you do what I command you." (John 15:12-14 TEV)

Giving your life for a friend — that's a tall order. It means giving time, that precious commodity of which we never seem to have enough. It means giving a listening ear, remembering a birthday, inviting to dinner, sending a postcard from a vacation, making a phone call to find out what's up. Friends receive as much as they give. That's as true for friends of developmentally disabled people as for anyone else.

This book is sensitively illustrated by Martha Perske, the writer's wife. It would make a great gift. It is an excellent book for a group to read and talk about. It is stimulating, challenging and thought-provoking.


CIRCLES OF FRIENDS
People with Disabilities and Their Friends Enrich the Lives of One Another
Written by Robert Perske
Illustrated by Martha Perske

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JULY 4-28

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Five dollars and a prayer

I see her sitting at the kitchen table —
older and greying,
but still able to get around,
do some shopping and clean the house.
The other day she even set the trap
and caught a mouse.

Bill is gone now —
a big adjustment for her.
Even though the children
are good to her, it's hard to take.
Grandson Kenny mows the lawn;
Daughter Susan takes her to the bank.
She thanks the Lord for thoughtful children.

This evening she once again goes
through the mail.
An informative letter from Holland:
sister Jantje may come next spring
if she feels good enough for travel.
Young niece Antje
hopes to get married.

It makes her feel good to hear
from relatives.
It brings back
childhood memories,
when she and the others were at home
with Dad and Mom.
She remembers leaving for Canada —
Mom looked so sad.

After these thoughts
she turns to still unopened mail.
A letter from World Missions asks her
to remember them in her will.
She simply writes a cheque,
thankful for her own church
and a kind pastor.
There are many other requests;
so many people are poor.

After reading more of these letters,
she decides to be a little firmer
than last month.
She has done what she can.

But at the bottom lies
a special request.

This one is for Bibles,
for those who don't have any.
She looks around
and sees that she has several.
Clasping her hands in frustration
she talks to God.
Turmoil turns to peace.
She sends five dollars
and a prayer.

Jerry Zomerman
Stony Plain, Alta.

Classified

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All other one-column classified advertisements: $10.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number, $25.00 extra. Photos: $15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) **Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.**

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
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NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

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4-261 Martindale Rd.,
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Births

TAMMING:
With much joy and praise to God, Albert and Martha Tamming announce the birth of three healthy grandchildren. KATHLEEN born Jan. 9, JASON Jan. 20 and JESSICA Feb. 20. Proud first-time parents are John and El Tamming, Gary and Rose Tamming and Chris and Bonnie Desjardins.
"The Lord is good, his love endures forever, his faithfulness continues through all generations." (Ps. 100:5)
Correspondence address: 8111 Yonge St., Unit 1510, Thornhill, ON L3T 4V9.

Marriages

TOP-GRITTER:
Rev. and Mrs. John E. Top wish to announce, with joy, the forthcoming marriage of their daughter

SHARON GRACE
to
BRUCE EDWARD

son of Rev. and Mrs. E. Gritter of Cobourg, Ont. They will exchange their vows of promise and love for each other on Saturday, Mar. 18, 1989, at 3:30 p.m., in the Mount Brydges Chr. Ref. Church, both fathers officiating. We pray for God's continued guidance for a life of service for him.
Future address: Mr. and Mrs. Bruce Gritter, 140 Prince St., Mount Brydges, ON N0L 1W0.

Employment Wanted

Christian ECE student, graduating in May 1989, is seeking employment in Southern Ontario; has had training in Kindergarten, Junior Kindergarten and day-care centre. Please contact Marlena Petrusma at (416) 877-6444.

Birthdays

FRED IS 40

Congratulations!
With all our love and best wishes: Mom, Ineke and John, Sarah and John, Christina and Jim.

Obituaries

The Belleville CRC Ladies Society "Bid en Werk" announces that the Lord has called home two society members. They will be truly missed by all of us.

Mrs. HENDRIKA MYWAART

was one of the original founders of our society and was most faithful in her attendance. May the Lord be with her husband and family in this time of sorrow.

Mrs. CATHARINA ANDEWEG

was also a member and we remember her as a kind person with a great love for our society. We express our deepest sympathy to her husband and family.

"Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." (Ps. 37:5)
On Feb. 6, 1989, the Lord in his infinite wisdom took unto himself our beloved wife, mother, and oma

HENDRICA JOHANNA MYWAART
(nee Van Dommelen)

at the age of 68 years, after a short illness.
Beloved wife of Marten Mywaart
Dear mother and oma of:
Coby & Jim Osinga — Caledonia, Ont.
Kimberly, Michelle
Catharina & Stuart Fraser — Edmonton, Alta.
Marijo, Rachel
John & Anna Marie Mywaart — Fort McMurray, Alta.
Justin, Jordache
Martin & Linda Mywaart — Fort McMurray, Alta.
Beth, Lisa
Predeceased by son Bert.
Home address: R.R.#5, Belleville, ON K8N 4Z5.

Help wanted

Experienced help wanted on dairy farm and for general farm work. Accommodation available. Jack Kaastra, R.R.#2, Springfield, ON N0L 2J0. Tel. (519) 765-4448.

Reliable person or couple for dairy farm (near Belleville). Room and board or house available. Experience necessary. Call (613) 969-1478 or write to: Bellstar Farms, R.R.#1, Corbyville, ON K0K 1V0.

A mature person, experienced in health care, to help with light housework and care of a two-year-old. Needed Monday-Friday between 7 a.m. and 6 p.m. Applicant is also to be a companion to a 27-year-old mother of a Mississauga family. Please reply to: Calvinist Contact, File #2515, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Anniversaries

Olst Rexdale
1949 March 17 1989
"Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go." (Joshua 1:9)
With joy and thanksgiving to our heavenly Father, we are happy to announce the 40th wedding anniversary of our parents and grandparents

AREND and NEL DOORDUIN
(nee Schippers)

Rebecca & Arthur Miedema
Janice, Jessica, Daniel, Andrew, Lydia
Anne
Helena
Open house will be held, D.V., on Saturday, Mar. 18, 1989, from 2-4 p.m. at Second Chr. Ref. Church of Toronto. Best wishes only.
Home address: 15 College Street, Rexdale, ON M9V 1H4.

Jarvis Jarvis
1949 March 13 1989
"This mystery is a profound one, and I am saying that it refers to Christ and the church." (Eph. 5:32)
With joy and thankfulness to the Lord, the children and grandchildren of

RUDY and JEAN STEGENGA
(nee Folkertsma)

announce and hope, D.V., to celebrate their 40th wedding anniversary. We thank God for his faithfulness, guidance and love all these years and it is our prayer that he will continue to bless you in the years ahead.
Congratulations and love, Dad & Mom (Pake & Beppe) from all of us:
John & Annette Stegenga — Jarvis, Ont.
Karen, Heather, Kelly, Laurie
Ben & Jeanette Hogeterp — Simcoe, Ont.
Bradley, Wendy, Daniel, Melanie
Frank Stegenga — Abbotsford, B.C.
Ray & Judy Schonewille — Hamilton, Ont.
Rebecca, Matthew
Barry & Theresa Weaver — Simcoe, Ont.
Jesse, Amanda, Kaleb
Bernice Stegenga — Burlington, Ont.
Friends are invited to celebrate with them at an open house on Monday, Mar. 13, 1989, from 7-9 p.m. in the fellowship hall of the Ebenezer Chr. Ref. Church of Jarvis. Best wishes only, please.
Home address: R.R.#3, Jarvis, ON N0A 1J0.

Obituaries

Psalm 23
On Oct. 15, 1988, the Lord called home

JOHANNES VERBAAS

at the age of 79 years.
Beloved husband of Dirkje Verbaas (nee Sepers).
Born in Holland on Apr. 14, 1909, he came to Canada in 1952 and settled in the Bellevue area. He was a logger and worked at Revelstoke Sawmills until retirement.
Dear father of:
Jake Verbaas — Bellevue, Alta.
James & Linda Verbaas — Bellevue, Alta.
Henry Verbaas — Blairmore, Alta.
Conrad & Leslie Verbaas — Bellevue, Alta.
Frank
Elizabeth & Arie VanderLinden — Bellevue, Alta.
Suzanne Comeau — Bellevue, Alta.
18 grandchildren and nine great-grandchildren.
Brothers and sisters:
Jacobus & Marie Verbaas — the Neth.
Maaike & Knelis Bouterse — the Neth.
Jenneke Bokhorst — the Neth.
Correspondence address: Box 220, Bellevue, AB T0K 0C0.

Anniversaries

Congratulations to Harry and Helen Okkema (nee VanderHoning) on their 60th wedding anniversary.

1929 March 14 1989
With joy and thankfulness to the Lord, we hope to celebrate the 60th wedding anniversary of our dear parents, grandparents and great-grandparents

HARRY and HELEN OKKEMA
(nee VanderHoning)

Congratulations from your family:
Arthur & Nelly Okkema — Simcoe
Tina & John DeVries — London
John Okkema — Dresden
Jeanette & Niel Schenk — Wallaceburg
Ann & Jake Vanderleeuw — London
Harry Jr. & Tina Okkema — Wallaceburg
Gordon & Francis Okkema — Chatham
Henry & Gloria Okkema — Stroud
26 grandchildren and 33 great-grandchildren.
We hope to celebrate this great occasion with a family supper on Mar. 18 at the Dresden Chr. Ref. Church.
Home address: 170 Stranak Cr., Dresden, ON N0P 1M0.

1954 March 6 1989
Thankful for the abiding love of our God, we celebrate the 35th wedding anniversary of our parents and grandparents

HENK and AUKJE VAN HARTEN
(nee Vanderlaan)

"Those who trust God's changeless love build on the rock that will not move."
With love from your children and grandchildren:
Len & Grace Van Harten — Brantford
Rachel, Heather, Emily
Carl & Ann Van Harten — Orangeville
Meagan, Michelle, Henk
Herma Turner — Brantford
Candice
Home address: R.R.#1, Caledon East, ON L0N 1E0.

Boskoop Richmond
1939 March 23 1989
Psalm 103
With thankfulness to our Lord, we celebrate the 50th anniversary of our parents

JHIM and RIEK VANTOL
(nee Ambagtsheer)

on March 23, 1989, the Lord willing.
Children:
Cor & Clare VanTol
Rosie & Arie DeBruin
Jim & Blanche VanTol
Harry & Dianne VanTol
Jenny & Joe Kramer
Cindy & John Nyboer
24 grandchildren and one great-grandchild.
Home address: 9591 Pinewell Cres., Richmond, BC V7A 2C7.

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One bedroom apartment with private entrance, above house in St. Catharines, Ont. Available Mar. 1, reasonable rent. Please call Renee at (416) 685-1153.

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Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht fl.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

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Christian woman looking for employment. Have E.C.E. diploma with two years day care experience. Contact Sandra Suk at (416) 934-3605.

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It's Mostly in Dutch
some English, too

It's almost all about The Netherlands - current affairs, feature stories, news from the churches (1 page), politics, many pictures - and the Dutch in Canada and the U.S.A. It's being mailed twice a month and has 28 tabloid pages or more.
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Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from ***Manitoba or West:***
P.O.Bag 9033, Surrey, BC V3T 4X3
Yes, our English pages are interesting too.

the Windmill Herald

Help wanted

MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

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Teachers

BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

AYLMER, Ont.: Immanuel Christian School invites applications for possible openings in **all grade levels.** Preference will be given to applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed. (intermediate) and special education.** Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BELLEVILLE, Ont.: Belleville District Christian School is in need of a **primary** teacher, a possible **junior** teacher and a possible **intermediate** teacher for the 1989/90 school year. Interested parties are requested to forward letters of application and resumes to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. (M. VanDyk, Principal (613) 962-7849).

BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in **English** and the other is a girls **physical education/mathematics** combination. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.

BRESLAU: Woodland Christian High School invites applications for September 1989 in all **sciences 9-OAC, English 9-OAC,** and part-time **special ed.** Write: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0. Phone (519) 648-2114.

BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the **Junior** and **Intermediate** divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.

CAMBRIDGE, Ont.: Cambridge Christian School has an opening at the **intermediate** level beginning Sept. 1989. Ability to teach **French** required. Send applications to Peter Van Dyken, Principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3.

COTTAM, Ont.: The Emmanuel Christian Academy of Cottam may have possible openings in the **junior** and **intermediate** classes. There may also be an opening for a half-time **special education** teacher. Please send your inquiries or letter of application to: Jeremy Van Duyvendyk, Principal, Box 220, Cottam, ON N0R 1B0. Phone (519) 839-4874.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for an opening in the **Grade 1** class (17 students). Send inquiries and applications to Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).

HOUSTON, B.C.: Houston Christian School, a Grade 1-10, CSI school, situated in North Central B.C., is seeking applicants for two possible openings, one for **Grade 3/4,** the other for **Grade 5/6,** with a preferred strength in **language arts.** Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone: (604) 845-7736.

DRAYTON, Ont.: Calvin Christian School has an opening for **Grade 1** for the 1989/90 school year. Due to maternity leave, we also need a **Grade 3** teacher from Sept. 1 — Dec. 31, 1989. (There is a possibility of this becoming a full-time position.) The ability to teach **French** in both positions is a requirement. Please send requests for application forms to: Mr. A.J. Vanderstoel, Principal, Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone (519) 638-2935 (school).

DUNDAS, Ont.: Calvin Christian School has three definite positions for the 89/90 school year. A **Grade 3** position for Sept. 1 — Nov. 30 (for a maternity leave), a **Grade 6** position, and a half-time **Grade 7** position as principal's relief. Send resumes to: Mr. Jack Zondag, 542 Ofield Rd. N., R.R.#2, Dundas, ON L9H 5E2. Phone (416) 627-1411.

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for the following positions: a full-time **Grade 1 and 2** combination classroom teacher and a possible half-time **special education** teacher. Please contact Mr. de Jager, Principal, for application forms. John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460.

JARVIS, Ont.: Jarvis District Christian School invites applications for **Grade 2 and 6** as well as for two possible vacancies at the **Junior level.** An interest in and an ability to teach **French, art, music or industrial arts** would be an asset. Now in its 35th year, JDCS anticipates an enrolment of 245 pupils in 10 classrooms for 1989/90. Those interested in joining a friendly and enthusiastic staff and a supportive community please send applications and related materials to Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. (519) 587-4444 — school (519) 587-5374 — home.

LACOMBE, Alta: Lacombe Christian School (K-9), a school with 290 students, is accepting applications for openings in the **elementary grades** for the 1989/90 school year. Contact: W. van Deventer, Principal, Lacombe Christian School, Box 1749, Lacombe, AB T0C 1S0, Canada. Phone: (403) 782-6938.

LANGLEY, B.C.: Langley Christian School seeks applications to fill a definite **Grade 1 or 2** teachers position as well as a possible **intermediate** opening for the 1989/90 school year. Send complete resume to: Principal Leo Smit, Langley Christian School, 21789-50th Ave., Langley, BC V3A 3T2. Phone (604) 533-2222.

LEDUC, Alta.: Covenant Christian School invites applications for the 1989/90 school year. Possible openings include **Kindergarten, resource room,** and the **intermediate grades.** Applicants for Kindergarten must hold an Alberta ECS certificate by September 1989. Direct inquiries to Lloyd Den Boer, Principal, Box 3827, Leduc, AB T9E 6M7.

LONDON, Ont.: London District Christian Secondary School invites applications for possible openings in the **science/math** areas for the 1989/90 school year. Please send your letter of application and resume to Mr. H. Kooy, Principal, London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.

MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in **junior high (Grades 7-9),** commencing Sept. 1989. Preference will be given to candidates whose specialties are: **social studies, language arts** and **physical education.** We also have an opening in **ECS (Kindergarten)** for four days per week. Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).

MISSISSAUGA, Ont.: John Knox Christian School requires full-time teachers for openings in **Grades 4-7** for September 1989. A Reformed world and life view is necessary. If you would like to join an enthusiastic teaching team in a growing school, please contact Lorna Keith, Principal, at (416) 822-8131 or Anne Veeneman, Education Committee, at (416) 844-6454.

NORTH YORK, Ont.: Willowdale Christian School has a possible opening at the **junior intermediate** level beginning September 1989. Interested applicants please write or call: Rick Nonnekes, Principal, Willowdale Christian School, 60 Hilda Ave., North York, ON M2M 1V5. Phone (416) 222-1711.

ORILLIA, Ont.: Orillia Christian School invites applications for possible positions in the **primary and intermediate grades,** commencing September 1989. Strengths in **music** and/or **French** would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 862, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.

OTTAWA, Ont.: Ottawa Christian School is accepting applications from suitably qualified applicants for a **Grade 1** position with 20 students in the class. Vacancies are anticipated in the **upper elementary** also. Teachers whose specialties include **physical education and French** are encouraged to apply. Please send applications to William Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone (613) 722-5836.

ORANGEVILLE, Ont.: Orangeville Christian School is accepting applications from qualified teachers for openings in **Kindergarten, Grade 1/2 and Grade 5/6** or **7/8.** Specialties in **French** and/or **music** are desirable. We are a growing interdenominational school located in the scenic Caledon hills region, within easy reach of Toronto. Phone or write: Arend Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6. Ph. (519) 941-3381.

SEBRINGVILLE: Stratford District Christian School. Our school is expanding! We have need of a **Grade 3/4** teacher, beginning September 1989. At present 17 students will be in this combination class. Come to Festival City to begin or continue your teaching career. Please include all relevant material with your letter of application and send it to: Peter C. Van Manen, Principal, Stratford District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0.

PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CSI #11) is seeking applications, one possibly for **Grade 1,** the other is a tentative **Grade 3/4** assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time **Kindergarten** and **Grade 2** and part-time **French** (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.

REXDALE, Ont.: Timothy Christian School, for the 1989/90 year, will have probable openings in the **primary** and **senior levels** as well as a full-time **remedial** position. Ability to teach **French** at the senior level will be a great asset. Qualified applicants are invited to send a resume to: Mr. G. Postma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone (416) 741-5770.

RIMBEY, Alta: The Rimbey Chr. School, situated in beautiful central Alberta is in need of an **elementary** teacher or **junior high** teacher. Please send resume to: Henry Vandermeer, Principal, Rimbey Chr. School, Box 1305, Rimbey, AB, P0C 2J0.

SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for possible positions at **various grade levels.** Abilities in the areas of **science** and **music/band** would be an asset. Please send your application including resume and professional and personal references to Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 344-4562 — school, (519) 542-5518 — home.

SMITHERS, B.C.: The Chr. School Society of Smithers and Telkwa, B.C. is in need of a **French** teacher in Grades 4-12, a teacher for **upper elementary language arts** and a **learning assistance teacher** for the 1989-90 school year. Please send all applications to: Glen Ewald, Box 2117, Smithers, BC V0J 2N0. Phone: (604) 847-9833.

STRATHROY: John Calvin Christian School in Strathroy, Ont. requires a **Grade One** teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3

ST. THOMAS, Ont.: Ebenezer Christian School has a possible opening for a **Grade 2 & 3** combination beginning September 1989. An interest and ability to teach **French** would be an asset. Interested applicants please send a resume or letters of inquiry to Mr. Tony De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

SURREY, B.C.: Fraser Valley Christian High School has possible openings in the areas of: **special education, physical education and Bible** for the 1989/90 school year. Interested teachers should apply to: Al Boerema, Fraser Valley Christian High School, 15353-92nd Ave., Surrey, BC V3R 1C3.

Classified

Teachers | Teachers | Teachers | Teachers | Teachers

TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in **K-8** for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.

TRENTON, Ont.: Trenton Christian School invites applications for September 1989. We anticipate a half-time opening for either **Grade 1** or **resource** and possible openings in the **junior** and **intermediate levels.** Please send all letters of inquiry or application to: Hugo Marcus, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone (613) 392-3600.

WOODSTOCK, Ont.: John Knox Christian School. We have possible openings in the **primary and intermediate divisions. Please** direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Drive, P.O. Box 243, Woodstock, ON N4S 7W8. Phone school (519) 539-1492 or home (519) 539-2117.

For Church news see page 25

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Toronto District Christian High School

invites applications for definite openings in
Science, mathematics and English
and for possible openings in
Physical and Health Education, Accounting, History and Music

Please send a complete resume to:
Mr. W. Barneveld, Principal
7900 Kipling Ave., Woodbridge, ON L4L 1Z5
Phone (416) 851-1772

Brantford Christian School

invites applications for full-time teachers for the school year 1989/90 as follows:
— **Kindergarten (3 days a week)**
— **Primary grades**
— **Upper elementary (possible opening)**

Ability to teach French would be considered an asset.
Brantford is a community with affordable housing and is only a 15-20 min. drive to Redeemer College or Hamilton.

Please forward resume to:
Mr. C. VanderVeen, Principal
Brantford Christian School
7 Calvin St., Brantford, ON N3S 3E4
Phone: (519) 752-0433 (school) or (519) 752-4100 (home)

Regional Teacher Interview Day

Knox Christian School
in Bowmanville, Ontario, is hosting a **Regional Teacher Interview Day** for various Christian schools located in the rapidly growing greater Durham region east of Toronto on **Saturday, April 1.**

Interested applicants for any of the following positions, please submit letters of application and resumes directly to the schools involved before March 24 and indicate whether or not you are available for this interview date.

Knox Christian — Bowmanville
... has a definite opening for a junior or intermediate level teacher with the ability to teach French to the upper grades.
Principal: William M. Helmus (416) 623-5871
R.R. 1, Scugog St., Bowmanville, ON L1C 3K2

Durham Christian High — Bowmanville
... seeks applications for two full-time positions:
1) English
2) Math and Girls Phys. Ed.
Principal: Ren Siebenga (416) 623-5940
R.R. 1, Scugog St., Bowmanville, ON L1C 3K2

Immanuel Christian — Oshawa
... has a possible opening for a Grade 5/6 teacher, preference will be given to applicants with special ability and interest in Phys. Ed.
... a possible opening for a Grade 4 teacher.
... a possible part-time opening for Special Education & Remedial.
Principal: Jim Rooks (416) 728-9071
849 Rossland Rd. W., Oshawa, ON L1H 7K4

Rhema Christian — Peterborough
... has a definite opening in the primary grades.
... a possible opening in Grade 7/8, preference will be given to applicants with strength in French.
Principal: Ray Hendriks (705) 743-1400
3195 Parkhill Rd. E., Peterborough, ON K9L 1B8

Scugog Christian — Port Perry
... seeks applications for a teaching principal, with a Grade 5/6 class as the teaching assignment.
... has a definite opening for a Grade 1/2 teacher.
Board Chairman: George Eenling (416) 985-0562
6 Mary St., Prince Albert, ON L0B 1P0

Duncan Christian Elementary School

has a vacancy for **Grade 3 and possible vacancies in Grades 4 and 5.**

We are an interdenominational school with an elementary enrolment of 160, situated on beautiful Vancouver Island.

Please address inquiries to:
Mrs. J.M. Spyksma at
Duncan Christian School
Box 844, Duncan, BC V9L 3Y2

Calvin Christian School, Hamilton

invites applications for the following positions effective September 1989
Grade 1/2, Grade 2, and Grade 7/8
and part-time special education (60%)

C.C.S. has served the Christian community of the greater Hamilton area since 1952 and anticipates an enrolment of 375 students for the coming school year. If you would like to join a dynamic teaching team offering quality Christian education, please send your resume to:

Mr. A. Ben Harsevoort, Principal
Calvin Christian School
547 West 5th Street, Hamilton, ON L9C 3P7
Phone: (416) 338-2645

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— ELEMENTARY TEACHERS
— JUNIOR HIGH TEACHERS
— FRENCH, MUSIC SPECIALISTS
— SPECIAL EDUCATION TEACHERS
— ASSISTANT PRINCIPAL

If you are interested in any of these positions, please send your resume and application to:

Mr. P.C. Prinsen
North Edmonton Chr. School
13470 Fort Road, Edmonton
AB T5A 1C5
Telephone (403)475-2818

The Edmonton Chr. Schools operate four day-schools offering Christ-centred education to 1,000 students.

Calvin Christian School Society

of Chatham, operating
Calvin Christian Elementary School
and
Chatham District Christian Secondary School
invites applications for:

Secondary school: **history, science (biology concentration), French and guidance**
Elementary school: **Grade 5, upper elementary and vice-principal**
(Majors in P.E., music and French especially encouraged to apply.)

We are seeking creative, dynamic, Christian teachers to join our team. If you are committed to excellence in education for service in Christ's Kingdom, we are interested in you. Come to a friendly community, where you will find affordable housing.

Fred Spoelstra, Principal
Chatham District Christian Secondary School
90 Park Ave. E., Chatham, ON N7M 3V4
Phone: (519) 352-4591

Rick Klooster, Principal
Calvin Christian School
72 Tissiman St., Chatham, ON N7M 4G5
Phone: (519) 352-4980

Classified

Teachers	Teachers	Miscellaneous	Miscellaneous	Miscellaneous

Stouffville Christian School

requires teachers for the primary, junior and intermediate divisions for the 1989/90 school year.

Please send resume to:
Mr. Wallace Robinson, Principal
Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Phone (416) 640-3297

Association for Christian Education of St. Catharines

Providing Christian education for 260 Christian families in the Niagara Peninsula, the Association for Christian Education invites applications from teachers for the following openings for September, 1989.

Elementary campus on Scott Street grades K-8 requires;
* **Primary/Kindergarten teacher (half-time)**
* **Primary/Junior teacher**

Secondary campus on O'Malley Drive grades 9-12 requires:
* **Science teacher (chemistry, biology)**

Send applications or inquiries to:

Henry Kater, Principal
Beacon Chr. High School
2 O'Malley Dr.
St. Catharines, ON
L2N 6N7 (416) 937-7411

Jim Vreugdenhil, Principal
Calvin Mem. Chr. School
300 Scott St.
St. Catharines, ON
L2N 1J3 (416) 937-6302

The Society for Christian Education in Southern Alberta is now accepting applications for the following positions:

Taber Christian School

Junior High French/Social Studies

Forward all correspondence to:
Mr. B. Reitsma, Principal
P.O. Box 2256, Taber, AB T0K 2G0
Tel.: (403) 223-4550

Immanuel Christian School

Elementary — Primary, Intermediate
Secondary — Music, instrumental and vocal, Language Arts/Physical Education

Forward all correspondence to:
Mr. H. Konijnenbelt, Principal
802 - 6th Ave. N., Lethbridge, AB T1H 0S1
Tel.: (403) 327-4223

Smithville Christian High School

invites applications for one definite and three possible teaching positions for the 1989/90 school year. The vacancy exists in **Bible** and **art,** with combinations of courses in **physical education, geography, family studies, science, math, English and drama** for the three possible positions.

We are specifically interested in a teacher who is able to teach courses at the basic level.

Please send all inquiries and resumes to:

M.B. Stroobosscher, Principal
Smithville Christian High School
Box 310, Smithville, ON L0R 2A0
Phone (416) 957-3255

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St. Catharines, ON L2W 1A1

New address is in effect
_____
(Date)

For Calendar of Events and Crossword puzzle see page 25

Help wanted	Help wanted

Shalom Manor

home for the aged

has position available for

activity department in the morning
administration in the afternoon

approx. 40 hours per week. Some evenings and weekends may be required. Applicants should be able to speak English and Dutch. Good English grammar and working knowledge of a computer (IBM) is a requirement. Closing date March 20, 1989.

Send resume to:
H. John Kamphuis
12 Bartlett Ave., Grimsby, ON L3M 4N5
Phone: (416) 945-9631

For Rent	For Rent

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Real Estate	Real Estate

Real Estate news from Bill Lenters

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Are you looking for:
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then consider the area of Midland and Penetanguishene.

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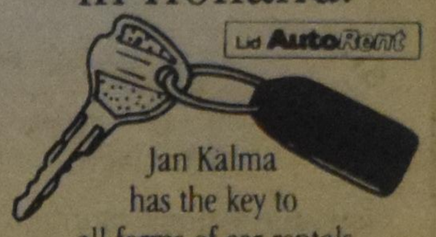
Want to rent a car while in Holland?



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Miscellaneous

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SPAIN & PORTUGAL

Depart: June 4, 1989, for two weeks.

Return: Via Amsterdam, stopover allowed

You are invited to join the Kooistras as they tour delightful Portugal and Spain, visiting Lisbon, Estoril, the Algarve, Seville, Costa del Sol, Granada and Madrid. Group size is restricted, so book now!

Contact:
Dr. R. Kooistra
453 Albert St. #12
Waterloo, ON
N2L 5A7

Phone (519)885-6105

A VALENTINE TRAVEL GROUP SPECIAL

Events

St. Paul's College invites students to join
Dr. Francois Gerard and Dr. Rem Kooistra
in the Travel Seminar RS 369D

EXPLORING THE ROOTS OF CHRISTIANITY

Course Description: A travel seminar on the historical roots of Christianity and its relation to Judaism and Islam.
Students will visit Jerusalem and its surroundings, the Jordan, the Dead Sea and Galilee.
During the second week they will travel via Beersheba to the Sinai and from there to Cairo and Alexandria.

Date leaving Toronto: April 28, 1989
Return to Toronto: May 15, 1989
Cost $2,486.00
Academic credit: 1 point

Some workshops will be announced during the Winter Semester.
A list of required and recommended readings is available.
For enrolment forms come to St. Paul's College, Waterloo.
For more information call (519) 885-1460 or
contact Remkes Kooistra at home (519) 885-6105

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Visit Jerusalem, Bethlehem, Jericho, the Dead Sea, cross the Sea of Galilee and see many other places.

Your tour guides:
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Tour price $1,859 from Toronto
For more information and reservations write or call before March 10, 1989:

A. Dreise (416) 627-5080
R. Koops (519) 623-3234
T. Vanden Ende (416) 458-4674

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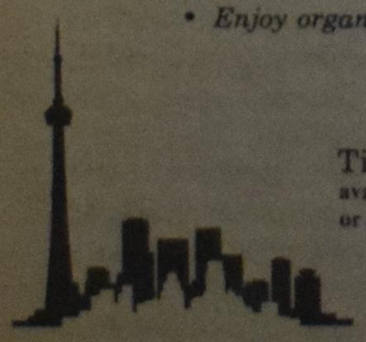
Festival of Praise

Ontario Christian Male Choirs
Spring Concert

April 8th, 1989 7:30 p.m.
- Doors open at 7:00 p.m. -

St. Paul's Anglican Church, 227 Bloor St. East, Toronto
- Plenty of parking at Manufacturers Life lot, 250 Bloor St. E. -

- *Hear male choirs from :* Brampton, Burlington, Chatham, Hamilton, Sarnia, St. Catharines, St. Thomas
- *Host Choir:* "The Choraliers" - Brampton
- *Enjoy organ, brass and audience participation*



Tickets: $8.00 per person
available at the door or from Choir Members, or mail $8.00 per ticket to:

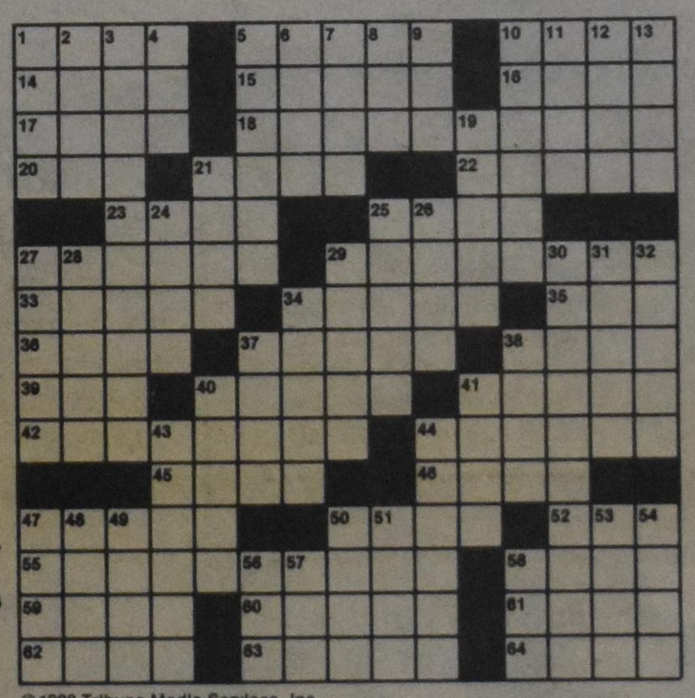
"Festival of Praise"
7900 McLaughlin Rd. Apt. H702
Brampton, Ontario L6V 3N2
(or call (416) 873-1643 for information)

Calendar of Events

Mar. 4	Inauguration of CLAC's new head office and Open house from 1-5 p.m. at 5920 Atlantic Drive, **Mississauga,** Ont. (N/W corner of Hwy. 401 and Dixie Rd.). Come and celebrate! Refreshments will be served.
Mar. 6-7	RCBPA Fifth Annual Convention at the Holiday Inn, **Burlington,** Ont. Theme: "Stewardship, Christian Responsibility in Business." For info. call (416) 524-1203.
Mar. 10	Peter Slofstra in concert with the SRS Studio Band at 8 p.m. in the First CRC, **London,** Ont.
Mar. 10-18	Organ recitals by Andre Knevel. **Mar. 10:** Can. Ref. Church, **Abbotsford,** B.C.; **Mar. 11:** Maranatha Can. Ref. Church, **Surrey,** B.C.; **Mar. 14:** St. Augustine Anglican Church, **Lethbridge,** Alta.; **Mar. 15:** Bethel CRC, **Lacombe,** Alta; **Mar. 17:** Gaetz United Church, **Red Deer,** Alta.; **Mar. 18:** Emmanuel CRC, **Calgary,** Alta.
Mar. 22	Stained Glass Concert "Beautifully Bach" featuring the Hamilton Philharmonic (Boris Brott, conductor), and Redeemer College Choir (Christiaan Teeuwsen, conductor) and soloists. At 8 p.m. in the Redeemer College Auditorium, **Ancaster,** Ont.
Mar. 25	Concert by the famous "Canadian Orpheus Male Choir" at 8 p.m. in Bethel CRC, **Acton,** Ont. For tickets call (519) 853-1757 or 853-2393.
Mar. 30	CFFO Provincial Board meeting from 10 a.m. to 4 p.m. in the CRC, **Georgetown,** Ont. For info call (519) 837-1620 (a.m.), or (519) 338-3214 (p.m.).

Weekly Crossword

by Norma Steinberg



ACROSS
1 Quagmires
5 Revealed
10 Deli side dish
14 Medicinal plant
15 Adult insect
16 Classy
17 Sagacious
18 Shoot the works
20 Fate
21 Blemish
22 Henna for one
23 After elbow or dining
25 Ollie's partner
27 Animated
29 Marched like a majorette
33 Zodiac sign
34 Huck's creator
35 Bullring cheer
36 Takeout words
37 Gets wind of
38 Fit
39 Bat wood
40 Intuit
41 Proclamations
42 Assets minus liabilities
44 Distinguishing feature
45 Goofs
46 He wrote "My Way"
47 Arrangement
50 Sound unit
52 San Francisco Hill
55 Starter's words
58 Run in neutral
59 Poker stake
60 Like an old woman
61 US author
62 Burden
63 Horses
64 "High —"

DOWN
1 Cry
2 Hodgepodge
3 Eschew crime
4 Observe
5 Marriage crime
6 Cupid
7 Float
8 Conceit
9 "Le Coq —"
10 Dash
11 Diving bird
12 Invites
13 Whoopee!
19 Werner von —
21 Stir-fry pots
24 Mountain: pref.
25 Gaze fixedly
26 Baseball's Speaker
27 Chief of evil
28 Ordinary writing
29 Swagger
30 Iffy
31 Choice
32 Coup —
34 Camp shelters
37 Frau's spouse
38 Ill
40 Apologetic
41 Odense native
43 Gardened
44 Dugouts
47 Verbal
48 Nev. resort
49 Info
50 Recipe word
51 Leer
53 Bread spread
54 "Where have you —?"
56 Spade or Snead
57 Sp. queen
58 A Fleming

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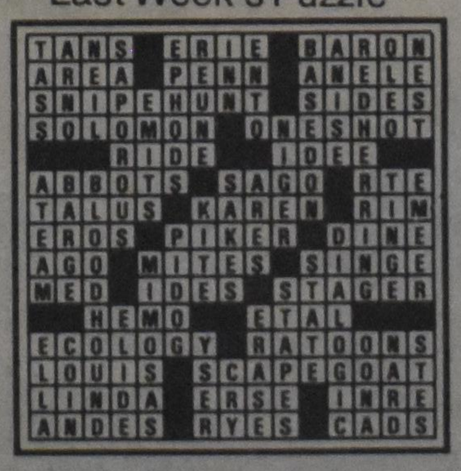
Last Week's Puzzle



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Classis Meeting
Classis Huron will meet in regular session, May 10, 1989, 9:30 a.m., in First Christian Reformed Church, Guelph. New Life CRC, Guelph, is the host church. Agenda material should reach the stated clerk by April 3, 1989.
Dirk Miedema, S.C.

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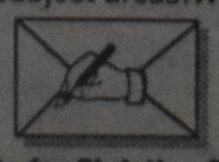

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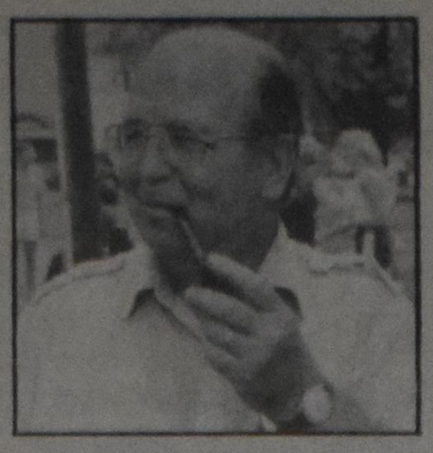


Kommentaar met een knipoog

Herman de Jong

Ai zie, hoe goed, hoe lief'lijk is 't, ...

Atty en Jan met hun vier bloedjes van kinderen verhuisden nog eens weer. Dat krijg je als je bij een bank werkt. Elke verhuizing betekent een betere positie, een loonsverhoging en een hoop ellende. De kinderen moeten wennen aan een nieuwe school. De ouders moeten wennen aan een nieuwe kerk. De poes en de hond hebben het nog het gemakkelijkst. De poes vindt allicht gauw een nieuwe kater en het hondehok blijft hetzelfde, of het in een dorpstuin of stadstuintje staat. Want dat houdt die klimmerij in het bankwezen vaak in: van het dorpje naar de stad. Van een dorpskerk naar een stadskerk.

Atty houdt van gezelligheid. Die moet mensen om zich heen hebben. Jan brengt die mensen niet bij hen thuis. Dat ligt niet in zijn aard en ook niet in zijn vak. Zijn mannelijke en vrouwelijke collega's gaan liever naar een restaurant of een weekendje skieën dan een avondje heerlijk op visite met koffie en geklets. Ze weten dat Jan, wat het geloof betreft, wel heel zwaar op de hand is. Stel je voor, dat hij daarover ging praten tijdens een visite! Natuurlijk zou Jan dat zo één-twee-drie maar niet doen. Hij weet best dat bij de gemiddelde nominale of zelfs evangelische Christenen in Canada het geloof een zeer intieme zaak is; daar praat je zo maar niet over! Jan en Atty betrekken hun vrienden dan ook uit hun steeds verwisselende kerkgemeenschap.

Dat ging altijd zo ....

Atty, een hups-gezellige meid, heeft helemaal geen moeite na een verhuizing snel weer ingeburgerd te raken. Net als een nieuw domineesgezin nodigt ze de halve gemeente uit voor koffie na de kerk. Elke zondag drie stelletjes die verzocht worden hun kroost mee te nemen, want Atty en Jans kindertjes moeten ook weer nieuwe vriendjes krijgen.

De zondagmorgen-gasten ontdekken, dat Jan en Atty loyale kerkmensen zijn die fijn over dominee "zus" of dominee "zo" kunnen praten, en ook al op de hoogte zijn van de spannende strijd die soms voor, soms achter de schermen in de kerk gevoerd wordt, die de één hogere school met de andere kunnen vergelijken, en ook nog genegen zijn zich in te zetten voor het kerkewerk — zij het evangelisatie of kerkeraad.

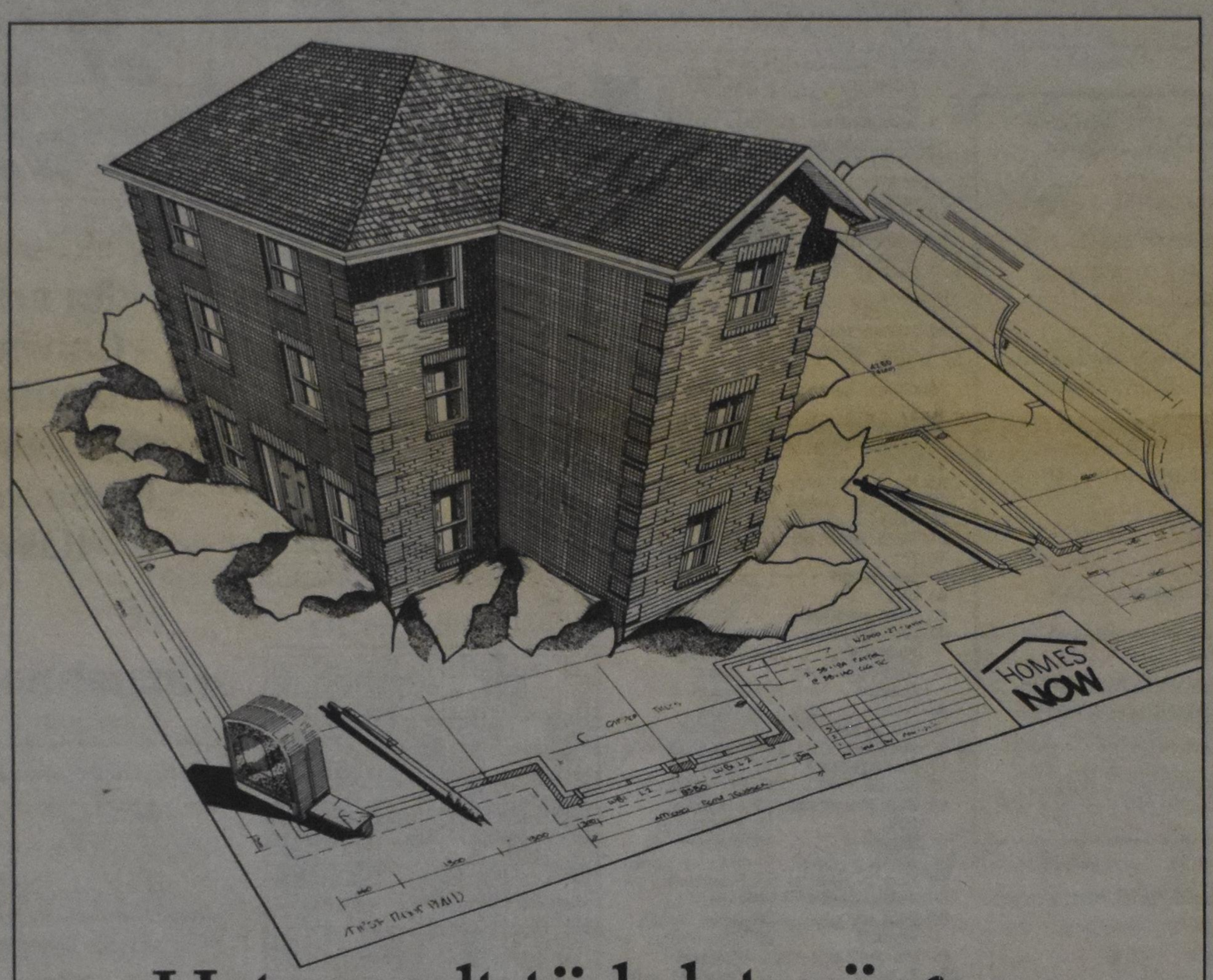
De zondagmorgen koffiedrinkers voelen zich dan ook direct thuis en nodigen Atty en Jan uit voor een tegenvisite. En zo raakt het gezin al gauw ingeburgerd. Net of ze nooit verhuisd zijn. Vooral die gasten, die zich qua intellect, duurte van huis en auto's, lengte van boekenplanken, Jan en Atty's gelijke weten, zijn er tuk op de nieuwe kerkleden in hun vriendenkring op te nemen.

Maar deze keer is Jan overgeplaatst naar een stad. Weliswaar geen grote stad, maar dat kan nog komen. Men voorspelt dat het hoefijzer rondom het Ontariomeer eens de grootste stad in de wereld zal worden. Jan is nu manager van een kleine "branch." En omdat hij in Nederland nog hoofdrekenen geleerd heeft op de lagere school, zal hij best nog eens directeur van een grote "branch" worden. Wacht maar!

Ze kunnen wat de kerk betreft een keus maken. Er zijn er drie. Nummer één is wat men behoudend noemt tegenwoordig. Nummer twee net zo, maar heeft tenminste het nieuwe liedboek aangeschaft. Nummer drie heeft zich gericht op de "community" en zoekt liturgisch nieuwe wegen. In de laatste kerk voelt Atty zich lekker. Jan vindt kerk één aantrekkelijk ... niet zo zeer omdat hij zelf ook aan de behoudende kant is, maar deze kerk heeft tenminste een dominee die preken kan. Na wat heen en weer geharrewar — je gaat geen goed huwelijk verminken door kerkkeus — wordt het kerk twee. In die kerk hopen ze zich thuis te voelen. Hier zullen ze een nieuwe vriendenkring opbouwen. Op de oude, vertrouwde manier. Jan zucht dat het wel weer ponden koffie zal kosten. Maar je moet er wat voor over hebben.

Er is genoeg keus. 's Morgens zit de kerk afgeladen vol. Tjong, tjonge, wat een fijne, hechte gemeenschap der heiligen. Maar als Jan en Atty naar hun eerste middagdienst tijgen, denken ze dat ze òf een

Vervolg op pagina 27 ...



Het wordt tijd dat wij gaan nadenken over behuizing dat binnen financieel bereik ligt.

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Gemeenschappelijke aktie zet de daad bij het woord.

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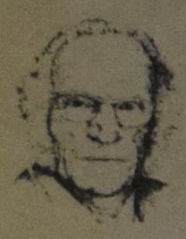

Pensive Dutchie

Syrt Wolters

Herinneringen van toen we hier pas waren

Syrt Wolters

't Is nu al meer dan 30 jaar geleden dat in Victoria de eerste Nederlandse immigranten aankwamen. Diegenen, die een kerkelijke gemeenschap achter zich hadden, waren gelukkig. De Christian Reformed Church heeft heel wat mensen geholpen bij hun eerste start. Of je nu Gereformeerd was of Hervormd of Christelijk Gereformeerd, dat deed er niet veel toe: je werd geholpen.

Toen wijzelf naar Victoria verhuisden was er nog maar een heel klein groepje, die als Christian Reformed Church samen kwamen. Wij kwamen van Houston, dat ongeveer 800 km ten noorden van Victoria ligt (hemelsbreed gesproken. Over de weg is het meer dan 1000 km van Victoria vandaan). Daar hadden we al zes jaar gewoond, dus werden wij min of meer als "old-timers" bekeken! Moet je nagaan: die zijn al zes jaar in Canada!

We hadden ook een "field man." Een jonge kerel, zelf ook nog maar pas in Canada, maar hij had zich belangeloos beschikbaar gesteld om nieuwkomers te helpen bij het vinden van een huis en ... werk! Die jonge man heeft erg veel gedaan voor de nieuw aangekomenen. Zelfs toen ik alleen in Victoria kwam (m'n gezin was nog in Houston) heeft hij gezorgd dat ik een kosthuis kreeg!

In de midden-vijftiger jaren kwamen er heel wat immigranten in Victoria. Allemaal met hun eigen noden, maar ook met eigen plannen en idealen, en natuurlijk ook met hun eigen eigenaardigheden.

Eens, toen Sam (de fieldman) naar een huis ging kijken om het te huren voor een nieuw aangekomen gezin, werden ze rondgeleid door het huis. De makelaar was zichtbaar tevreden dat de nieuwe huurders Hollanders waren. Die stonden zo bekend vanwege hun schoonheid en reinheid. De vorige bewoners waren niet zo kuis. Het was een smerige boel. Maar Sam en z'n gasten keken wel even op toen ze de badkamer inkeken. Daar stond met grote hanepoten, geschilderd op de muur: Jan is gek! De makelaar kon geen Nederlands lezen ...

Maar goed — we hadden een gezin waarvan de man nogal filosofisch aangelegd was en het leven nogal kalm opnam. Z'n vrouw was veel agressiever. Als het aan haar lag, werden al de problemen in een dag opgelost. Ze was ook heel gewillig om haar deel te doen. Als haar man dan nog geen werk had, zou zij wel aanpakken. Ze vroeg een van de andere vrouwen of die nog niet wat wist, want die had al een paar werkhuizen.

Enkele dagen later kwam die vriendin bij haar en zei: "Als je zin hebt mag je me morgen wel helpen bij het schoonmaken van een groot huis. Morgenvroeg om acht uur moet je daar en daar zijn."

De volgende morgen ging Dien, gewapend met emmer, dweil en wat al zo nodig is om een groot huis schoon te maken, naar het opgegeven adres. Toen ze aankwam, was er nog niemand. Ze belde aan, maar kreeg geen gehoor. Ze voelde aan de deurknop en vond de deur open. Ze keek eens naar binnen en kon wel zien, dat dit huis een schoonmaakbeurt nodig had. Maar haar vriendin kwam maar niet.

Welnu, agressief als ze was, ze begon maar vast. Ze werkte en werkte, maar er kwam geen hulp van haar vriendin opdagen. Ze vond het wel eigenaardig, maar ja, ze kon er ook niets aan doen. Telefoon had de vriendin nog niet, dus zat er niks op dan aanpakken en het alleen doen. Ze werkte en werkte tot vijf uur 's middags. Toen moest ze naar huis, want haar eigen gezin had haar nodig. Dus pakte ze alles weer bij elkaar en ging met de bus naar huis.

Kort na het avondeten kwam haar vriendin om te informeren waarom ze niet was komen helpen schoonmaken? "Wat zeg je me nou?" zei Dien. "Ik heb me de hele dag de blubber gewerkt, maar jij kwam niet opdagen. Daarom heb ik het alleen gedaan!" "Wat?" zei haar vriendin, "Waar ben je dan geweest?" Dien: "Op 793 Lurline." "O," zei haar vriendin, "dat was het verkeerde adres. Het was: 973 Lurline!" Toen was de boot aan natuurlijk. "Je zei 793." "Nee," zei de ander, "ik heb je duidelijk gezegd 973."

Maar ja, wat doe je in zo'n geval? Dien liet het er niet bij zitten. Zal je gedacht zijn: een hele dag werken als een slaaf en dat tevergeefs: ze kunnen de pot op!

Zo ging Dien direct op stel en sprong naar 973 Lurline. Ze belde aan en mevrouw deed zelf open. Zo goed en zo kwaad als het ging maakte ze die mevrouw duidelijk, dat ze de hele dag druk geweest was om haar huis schoon te maken en uiteindelijk bleek, dat ze het verkeerde huis schoongemaakt had. De vrouw begon hartelijk te lachen en nodigde Dien binnen te komen. En ze vertelde dat, toen ze thuis kwam en het huis krakend schoon vond, ze maar niet kon uitvinden hoe dat kon en wie dat gedaan had. Ze was het met Dien eens, dat het huis een goede schoonmaakbeurt wel verdiend had en Dien werd ruimschoots voor haar werk betaald!

Met een hart, overstromend van geluk en dank, kwam Dien weer thuis.

Syrt Wolters woont in Victoria, B.C.

Ai zie, hoe goed, hoe lief'lijk is 't, ...

Herman de Jong

... vervolg van pagina 26.

uur te laat óf een uur te vroeg zijn gekomen. Tien minuten voor de aanvang staan er vier auto's op het parkeerterrein. Ze ontdekken dat je een kanon door het kerkgebouw zou kunnen afschieten, zonder iemand te raken. Jan is teleurgesteld. Spreekt de dominee aan na de dienst. Die doet net of het de gewoonste zaak van de wereld is ... nou, ja, meneer, dit is een stadskerk ... niks meer an te doen!

Na elke morgendienst komen er weer een hele reeks nieuwe gezichten op de koffie .... en Jan en Atty verwachten dat na de "dominee-kerk-school-staat- en maatschappij zaken" het gesprek wel wat intiemer, persoonlijker zal worden. Maar dat blijft uit. Een paar mannelijke gasten beginnen over hockey en daar heeft Jan geen kaas van gegeten. De vrouwen beginnen over hun "jobs" te praten — nog steeds verdienen ze minder dan de mannen en ze doen toch precies hetzelfde werk en misschien nog beter — en voor het eerst in haar leven staat Atty met de mond vol tanden, want Jan verdient genoeg zodat zij zich helemaal aan huis en gezin kan geven. "Komen jullie gauw es langs?" "Ja, hoor!"

Maar al wat er komt ... na een ton koffie en een vrachtwagen vol amandel-gevulde koekjes ... er komen geen uitnodigingen voor tegenvisites. Atty vraagt dezelfde mensen nog maar es weer. Nu niet na de morgenkerk, maar 's avonds met een wijntje er bij. "Nu kunnen we onze RSVPs helemaal wel op onze buik schrijven," mort Jan. Maar goed, zonder vrienden kun je niet leven, tenminste Atty niet.

Na een half jaar, ondanks hun vele pogingen, voelen Jan en Atty zich nog als vreemde eendjes in een pakhuis. O, de mensen zijn best aardig hoor, daar niet van. En beste Christenen ook .. 's morgens zit de kerk toch helemaal vol ... en er is een fijne "Coffee Break Club" (ook al weer koffie) en door Jans bemiddeling is er een "Men Alive club," die bezocht wordt door vier binnen-kerkelijke en twee buiten-kerkelijke mannen (ontbijt met ... koffie), maar het wil met de vriendenschaar niet vlotten. Net of de mensen iets aan ons ruiken, zegt Atty.

Jan zegt, dat ze het nu pas aan de lijve ondervinden dat je van een kerk geen gezelligheids-club mag maken. De kerk is 'a priori' de plaats waar men de Heer ontmoet. Het is geen consumententent op de kermis, waar je met een stelletje vrienden gauw een biertje achteroverslaat om dan gezwind weer op te hoepelen." We moeten ons regelen naar de heersende subcultuur," zegt hij.

Zodoende kopen ze maar een VCR om hun lege zondagavonden te vullen. En Jan gaat 's záterdagsavonds voor het eerst naar hockey kijken. En omdat de kinderen nu zo groot zijn dat ze op zichzelf kunnen passen, brengen ze weldra een of twee avondjes per week in een restaurant door. Net als al de andere stedelingen. Jan brengt nu ook collega's mee ... en hij kan lekker aantutten over beroemde hockeyspelers. En om helemaal goed mee te kunnen doen gaan ze dansles nemen.

Soms maken ze bij de kerk een praatje met splinternieuwe kerkleden. "Komen jullie gauw eens langs?" Maar daar komt niets van. Atty en Jans agenda is nu net zo vol als alle andere stadse kerkleden. En waar moet je ook een hele avond over praten! Je kunt toch niet steeds zo zwaar "tillen" aan allerhande problemen in de kerk? ... of leidinggevende kerkfiguren over hun "kuif" strijken?

Soms krijgen ze heimwee naar de kerk in het vorige dorp. Daar hadden de mensen een band onder elkaar. "Dat was toch fijn, hè Jan?" "Nou en of! En nou stil wezen, want Gretzky komt net op het ijs!

Herman de Jong woont in Jordan Station, Ont.

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Books

Robert VanderVennen, book review editor

Education

Science, Culture, and Christian Education

Public Knowledge and Christian Education, by Theodore Plantinga. "Studies in Religious Education," Volume 1. Lewiston N. Y.; Queenston, Ont.: The Edwin Mellen Press, 1988, 124 pp., $30 U.S., hardcover. Reviewed by John Van Dyk, professor of education philosophy, Dordt College, Sioux Center, Iowa.

It is difficult to state what this book is about. Its title suggests a study of Christian education. But in many of the book's 10 chapters Christian education plays only a marginal role. The author himself appears uncertain. In the introduction he says: "The point of this essay is to propose certain changes in Christian education" (2). A bit later he wants to sharpen the focus: "My concern in this essay has much to do with the impact of science on Christian education" (14). In the postscript the emphasis shifts again: "At bottom this essay is preoccupied with language, for the reforms it envisions have more to do with our theory and public account of Christian education than with out practice" (120).

A quick survey of the contents serves to show the many themes in Plantinga's essay. The first three chapters introduce epistemological categories. Plantinga describes "oral language," and introduces a distinction between "local" and "public knowledge." This distinction is roughly equivalent to the distinction between pre-scientific and scientific knowledge common in reformational circles. Chapter 4 focuses on teaching. Teaching, Plantinga says, is basically "telling," that is, communicating oral knowledge of the local kind (44, 45).

Chapters 5 and 6 present an excursion into the relationship between Christianity and culture. Culture, Plantinga suggests, is best understood as a language or discourse shaping and guiding a people's experience (50). Five options confront the Christian community: (i) an anti-cultural, worldflight stance, (ii) secular Protestantism, (iii) cultural Protestantism, (iv) nature/grace dualism, and, finally, (v) the position which Plantinga supports, namely, post-Enlightenment Protestantism. This position maintains that among the plurality of current discourses the biblical discourse stands out as superior and true and cannot be translated into any other cultural discourse.

Retain liberal arts education

In chapter 7 Plantinga returns to Christian education. He worries about the "Trojan horse," that is, the stealthy introduction of secular science into Christian classrooms. This leads to a discussion of science and truth (chapter 8). Truth is not public, scientific, impersonal knowledge, but has to do with reliability. In chapter 9 Plantinga makes a plea for the retention of a liberal arts education, one in which the sciences and humanities interact. A final chapter discusses the role of the Bible in Christian education. In keeping with his endorsement of post-Enlightenment Protestantism, Plantinga once again rejects the idea that the Bible can be translated into other discourses. The Bible, in fact, is so unique a discourse that it transcends the very stream of history itself (112).

Here and there in this book we encounter valuable insights. The criticism of the pretensions of scientific knowledge to absolute truth, for example, is commendable. Plantinga's suggestion that teaching is "telling" helps counteract a tendency to view teaching as the transmission of factual information. His worry that we introduce a secular "trojan horse" into Christian education is warranted, for indeed it happens all too often. Also valuable is his critique of the current emphasis on ethics. He rightly points out that when we talk about the ethics of a given discipline or science, we may well leave the discipline or science itself unchallenged (79).

Unanswered questions

In spite of these good points, the book is fraught with problems and unanswered questions. How are we to deal with "public" or even scientific knowledge? Reject it altogether? What is the relationship between culture and "discourse"? What are the implications of "post-Enlightenment Protestantism"? Apparently it cannot propose to transform or redeem culture, for that, Plantinga says, would turn it into an unacceptable "culture Protestantism" (62). Plantinga's post-Enlightenment Protestantism actually does not look all that different from an anti-cultural stance: it avoids contemporary culture; when it must engage it, it does so only on a pragmatic basis of usefulness, that is, only when our participation in culture is serviceable to us (63, 64). It is ironic, by the way, that in his effort to escape secular culture, the author actually introduces various Trojan horses which he really ought to unmask. He uncritically assumes, for example, the validity of culture (and highly problematic) concepts such as "liberal arts" and "humanities." Even the troublesome term "science" escapes careful analysis and definition.

As already suggested, the book lacks a clear, coherent theme. One gets the impression that the author is thinking out loud in "stream of consciousness" fashion. Tangents abound. It is especially unfortunate that the educational reforms Plantinga wants to advocate remain entirely obscure. Just what are they? If he means to propose that Christian schools should avoid scientism, we can surely agree. But other than vague suggestions about changing "certain linguistic habits" (95) and selecting uncontaminated subject matter (120), there is nothing clear, concrete, or specific placed before us. As a result, there is little in this book that will help advance the discussion about Christian education.

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Community

"All the believers were together and had everything in common." **(Acts 2:44)**

In 1938, a social worker discovered a little girl tied to a chair in a dismal room on her grandfather's Pennsylvania farm. Anna's mother kept her there, bound and out of sight, because she was an illegitimate child. Anna's grandfather resented the fact that his daughter had gotten pregnant outside of marriage. He didn't want to be reminded of little Anna's existence.

Anna was nearly six at the time, but she didn't talk, smile, cry or respond in any other way to people around her. Even after foster parents took her in, Anna remained socially and mentally deficient. She never did learn to speak more than a few simple sentences.

Isolation ward

The plight of Anna is a sad one. But beyond the cruelty of her family lies a truth no one can escape: we cannot live in isolation! Psammetichus, an ancient Egyptian king, ordered children to be taken from their mothers at birth, and raised as much as possible without human contact among mountain goats. The Greek historian Herodotus says he wanted to find out which language would be natural to them. But others who have followed his experimentation throughout the ages were startled to learn that death relentlessly stalked those who were removed from society.

John Donne expressed our social needs powerfully in one of his meditations:

No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in Mankind; And therefore never send to know for whom the bell tolls; It tolls for thee. (XVII)

Will Durant called the family unit "the nucleus of society," because all other relationships were but a larger reflection of it. But the track record of humanity's kinship is not very good. Edwin Markham described it this way:

They drew a circle and shut me out;
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle and took them in!

"Love and I!" That's where Christianity provides the antidote to the bigotry, racism, divisive pride and exclusivism that hides itself in "scientific research," blows up in urban violence, laughs sinisterly in ethnic jokes, and rationally builds the systems of Apartheid, pogroms, and death camps.

When E. Stanley Jones began his Christian mission in India, Mahatma Ghandi said to him, "... you Christians must begin to live more like Jesus ... put your emphasis on love, for love is the centre and soul of Christianity."

Choices

And how the world needs it! In 1935, Anatole Lunacharsky, former Commissar of Education in the U.S.S.R., wrote:

We hate Christianity and Christians. Even the best of them must be considered our worst enemies. They preach love of one's neighbour and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with love of our neighbour! What we want is hatred. We must know how to hate. Only thus will we conquer the universe.

But what kind of universe would be left? Perhaps a parable told by the Chinese tells it best. A man dreamed he was taken on a tour of hell and heaven. Hell was ugly! Long tables stretched for eternity. They were piled high with the choicest of foods and drinks, but the only utensils were four-foot long chopsticks. The hords of hell clung to the sides of the tables, emaciated, bickering, always hungry, but never able to eat because the rules said you had to use the chopsticks.

Sickened with horror, the man was led to heaven. Wonder of wonders, the scene seemed the same! Long tables of delicious foods, crowds surrounding them, four-foot chopsticks .... But here the people were whole and healthy and sleek with signs of eating well. What makes the difference, the man asked his tour guide.

"Here," he answered, "they feed each other!"

Do you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.